

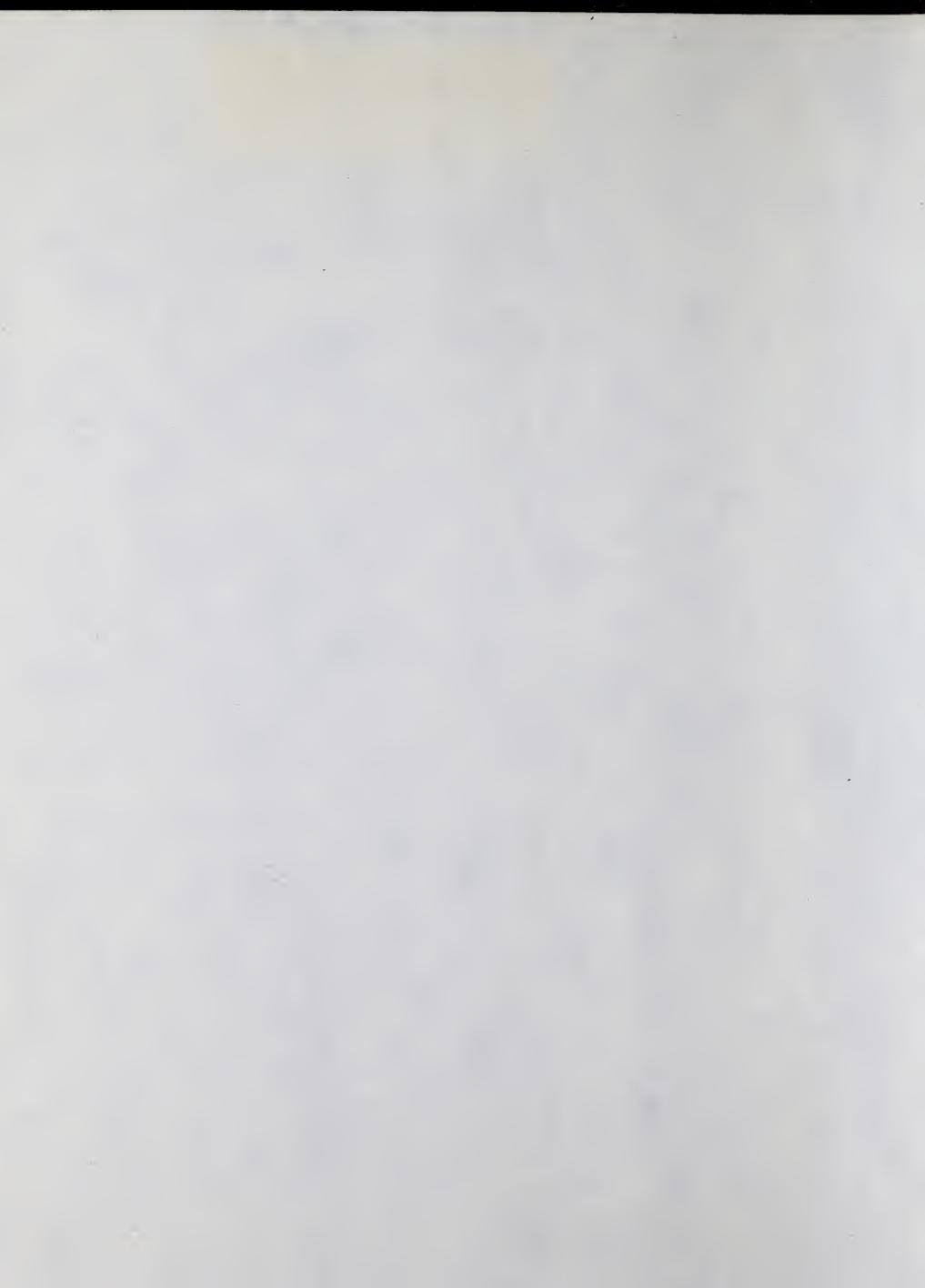
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HISTORICAL ADDRESSES

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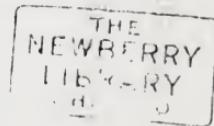
SEVENTY-FIFTH ANNIVERSARY

75th

OF THE

CONGREGATIONAL CHURCH

AT



WESTFORD, VERMONT, AUGUST, 8, 1876.

Vt.

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PUBLISHED BY THE CHURCH.

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WESTFORD:

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D WESTFORD, VT. CONGREGATIONAL CHURCH
284395 Historical address delivered on the
.9 centy-fifth anniversary of the Congregational
church at Westford, Vermont, August, 1883.
Published by the church. Westford.
66p.

CHARLES CARL

"Roll of members of the Congregational Church
Westford, Vt.": pt. 46, etc.

36164

INTRODUCTORY NOTE.

As this pamphlet may fall into the hands of some who were not present at the Anniversary, a few words of explanation are necessary. On one of the most perfect days of summer, in response to circulars announcing the Social Reunion and Memorial Service, and inviting "former residents of Westford, former members of this church and congregation, and all persons interested in the occasion;" an audience of more than five hundred assembled at the meeting-house, at 10 30 A. M.

The opening Anthem, by the choir, was: "Holy; Lord God of Sabaoth." Rev. E. B. Chamberlain read Ps. 48 and part of Jn. 4. Rev. Alvah Sabin offered prayer. The choir sang: "O how lovely is Zion." The Historical Address was delivered by Rev. Geo. P. Byington, after which the congregation joined the choir in singing a hymn, prepared for the occasion by Mrs. Byington. Rev. J. H. Woodward, of Milton, then addressed his former people, after which the hymn: "All hail the power of Jesus' name" was sung with trembling lips, by some of the old singers, led by Mr. Tyler Chase. One of them, Mr. Thomas Rogers, was in his 82nd year. Rev. C. C. Torrey, of Charlotte, a former minister of this church, next addressed the audience. At 1 P. M., the procession was formed and marched to the grove, where a collation awaited it, spread on improvised tables.

After the refreshments,—which were free to all and enough for all,—and the company had spent an hour in social enjoyment; addresses were delivered, from a platform in the grove, by Rev. E. B. Chamberlain,* of Sharon—once a minister of this church;—by Rev. Alvah Sabin, of Georgia, who gave some history of the Baptist church in town, of which he was the first pastor;—by Rev. John Chase, who gave some history of the M. E. church in town, of which he is the present pastor.

Music by the choir and the Westford Cornet Band was interspersed, during all the open-air exercises; and added much to the occasion.

The Social Reunion was a very pleasant and successful affair. A thousand persons, according to the estimate of many—eight hundred, by the soberest estimate known—more than seventy of whom had come back to their native place, journeying hither on purpose, and in some cases a long distance, to meet old friends and revive old associations, did not spend seven hours together for nothing. Impromptu speeches were made by Hon. Torrey E. Wales, of Burlington; N. P. Bowman, Esq., of St. Johnsbury; Mr. Geo. Wood, of Wataga, Ill.; Mr. John Sibley, of Colchester, and Mr. John Woodruff, of ——, St. Lawrence Co., N. Y. Others were ready to speak, if time had not failed us. The reading of letters also from Dea. A. B. Partridge, Dr. M. Swain and Mr. H. R. Stebbings, of Englewood, Ill., had to be deferred to another time. It was such an opportunity for an informal and hearty interchange of friendly greetings, as too seldom occurs in this busy age. It was a perfect holiday—a scene of general joy: though, of course, shaded in the background by the regret that many, whose memory was brought back vividly by the occasion, could not *visibly* join in our reunion. The following is from the account by “X,” in the *Burling-*

* Rev. B. W. Smith, was not present to speak before Mr. C. — Mr. Woodruff, spoken of above, was the *only* one present, who was also present, 75 years ago, at the organization.



ton Free Press:—"Among these, [former residents present] we mention Noah Tyler; John Woodruff; Judge Wales; Anna Osgood; Silas Beach; John and Timothy Sibley; James Morse and several of the family; J. K. Drury; N. P. and Elliot Bowman; C. Williams; Mrs. E. Hart, daughter of Dea. Jas. Taylor; L. L. Lawrence; D. H. Macomber, who led the choir twenty years ago and now recognizes only four who were then in it; Elder Sabin; the surviving members of the Wood family, mother, Hannibal, Solon, George, and the sisters, with their wives and husbands, gathering at the old homestead, and sitting in the pews they were formerly wont to occupy in the church; the second pastor of this church, who, in the overflow of his joy at the unexpected meeting with this family, followed the Apostolic injunction, 'Greet the sisters* with an holy kiss.' The reunion of these and other families and old residents was a happy one. The occasion will long be remembered by the renewal of old acquaintances; the meeting of friends long separated; the revisiting of the scenes of childhood, and the worshipping of friends and neighbors together in the church of their fathers."

The company separated, after prayer and the benediction by Mr. Woodward.

This pamphlet is published by the church, for the better preservation of its history. Its authors allow it to go forth to serve the church, in whose welfare they have long had a special interest. Most of it needs no apology, although prepared amid the pressure of other duties. Of the defects of my own part of it, I am sufficiently conscious to be willing to offer an apology, if it could atone for them. As its value lies wholly in its record of facts, I have added to those found in my MS., as it was delivered, others which have come to my knowledge since.

* "X" had access to a New Version of the Scriptures, apparently.

or which were omitted through fear of trespassing on time belonging to other speakers at the Memorial Service. My address is confined exclusively to one church, because other speakers had engaged to represent the others in town. The address by Elder Sabin on the Baptist church will be welcomed, in print, by all who heard it. I regret to say that Mr. Chase's address on the M. E. church could not be obtained for publication; and that the impromptu speeches cannot be reproduced.

G. P. B.

(The Parsonage, October 23, 1876.)

DATES.

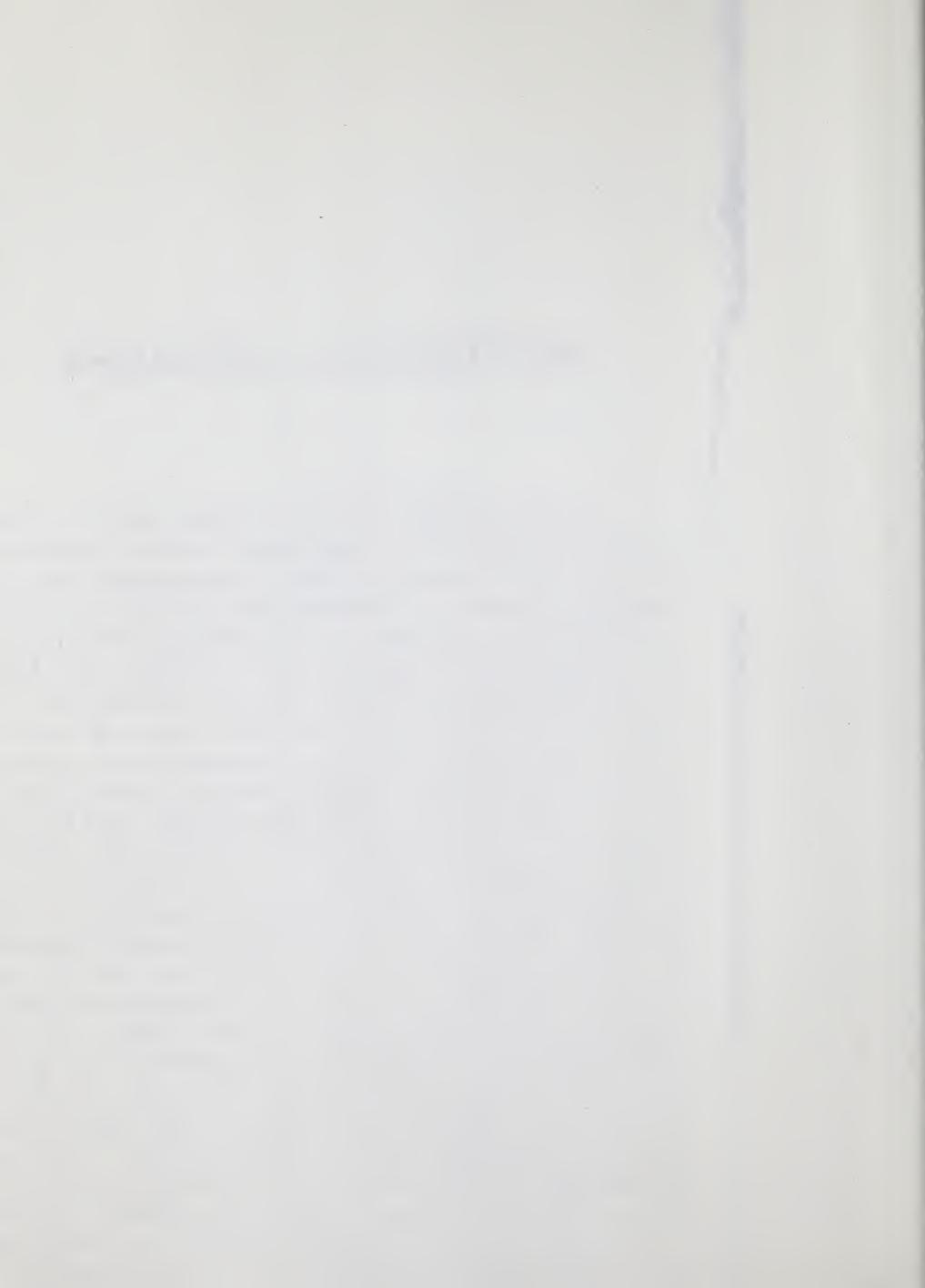
Simeon Parmelee,	P.,	from Aug. 31, 1808 to Aug. 8, '37.
J. H. Woodward,	"	Jan. 31, 1838 to Feb. 25, '64.
Peter Nutting,*	A. P.,	Dec. 1, 1861, about nine mos.
Charles C. Torrey,*	"	Sep. —, 1862 to Feb. 25, '64.
Buel W. Smith,	"	—, —, 1864 " —, —, '65.
E. B. Chamberlain,	"	Nov. 1, 1865 " Sep. 1, '68.
S. Parmelee D. D.,	"	Sep. 1, 1868 " Oct. 15, '69.
Geo. P. Byington,	"	Nov. 20, 1869 " this time.
Benajah Case,	Deacon	Aug. 7, '01 "
Martin Powell,	"	Aug. 7, '01 "
Amos Partridge, Jr.	"	— " death, in '28.
James Taylor,	"	— " Jan. 23, '44.
William Bowman,	"	July 30, '37(?) " May 22, '76.
A. B. Partridge,	"	Dec. 27, '37 " Aug. 22, '44.
Martin P. Rice,	"	Jan. 18, '45 " this time.
B. F. Lawrence,	"	May 5, '71 " "
Charles O. Brigham,	"	June 30, '76 " "

* These were in Westford, during Mr. Woodward's chaplaincy in the army. The date of Dea. Bowman's election is not recorded. He is first styled "Dea." in the church records, July 30, 1837. He joined the church, May, '34. For "P." read Pastor; for "A. P." Acting Pastor.



HISTORICAL ADDRESS.

On this Centennial year, in accordance with the recommendation of the President and Congress of the United States, historical addresses have been delivered in many of the cities and towns of our country. No such address has been given in Westford. But we take advantage of the fact that one of our churches, this year, completes three quarters of a century of its history, to gather the people together, both those who live in town, and those interested, to come from other towns—all of whom are cordially welcome to-day—for a Memorial service, in which the history of the church might be reviewed. And it is believed to be a thing fortunate, rather than otherwise, that the only historical services in town, this Centennial year, are thus connected with the church of Christ. For, is not the church the leader in whatever progress we have made as a nation? Do not those institutions which we prize most, and which make us favorably known among the nations of the world—do not our civil and social, our educational and reformatory, institutions—owe their efficiency, and even their existence, to the influence of the Christian church, in the land—in every small town even in the land—so that its power is everywhere felt by the people? I would that we could have before us, this year, the history of this country for a hundred years, as it would have been, if the Reformed Church of Holland had not been planted by Dutch Colonists on Manhattan Island in 1619; if the church had not come in the Mayflower to Plymouth, Mass., in 1620; and through Roger Williams and his associates, to Providence, R. I.



in 1636; if the French Huguenots had not come to Florida, in 1662, and the Quakers to New Jersey, in 1675; the Scotch Covenanters to South Carolina, in 1683; the Episcopalians to Virginia, in 1693; the Presbyterians to Virginia, in 1699, and the Wessleys to Georgia, in 1736—if this land, which welcomed to its shores the representatives of all nations, had not received, among them, those who sought here an asylum from religious persecution, and a place for religious worship and work; and the church of Christ had not been almost the earliest of our national institutions, and had a formative influence on all the rest! All the people in the world, whether they can go to Philadelphia this year or not, may see the principal part of our Exhibition there; and that is, the power of the American church to keep the gates of the Exhibition grounds closed, on the Lord's day; in spite of all the clamor and rage of those who have brought from Europe the idea that Sunday is only a holiday, and the covetousness of those who are bent upon making of it the high day for the worship of Mammon. And so we may say of each town in the land—so of Westford—the chief thing that is worth looking at, in its history, is the coming and power of the kingdom of heaven in it.

But, when it was decided that the history of the churches in town should be reviewed, at this time; unfortunately, two of the old pastors of the Congregational church, who, together ministered to it fifty-five years, were found to be physically unequal to the part, which, on account of experience and ability, naturally belonged to them: and an undue proportion of the work of giving the history of this church has fallen on the last and least of its ministers. This fact is sincerely regretted by him, as it is by all. He sincerely rejoices, however, with all others here, and many not here, that the venerable first pastor of this church still lives; and, in the 95th year of his age, is so far exempt from the infirmities of life. We all rejoice also, to-day, in the good Providence that permits so many of the former ministers and their people to take part in these services.

The historical materials, at hand, for this address, were an extract from private records of the church, kept by one of its original members, the daughter of Dea. Benajah Case; the



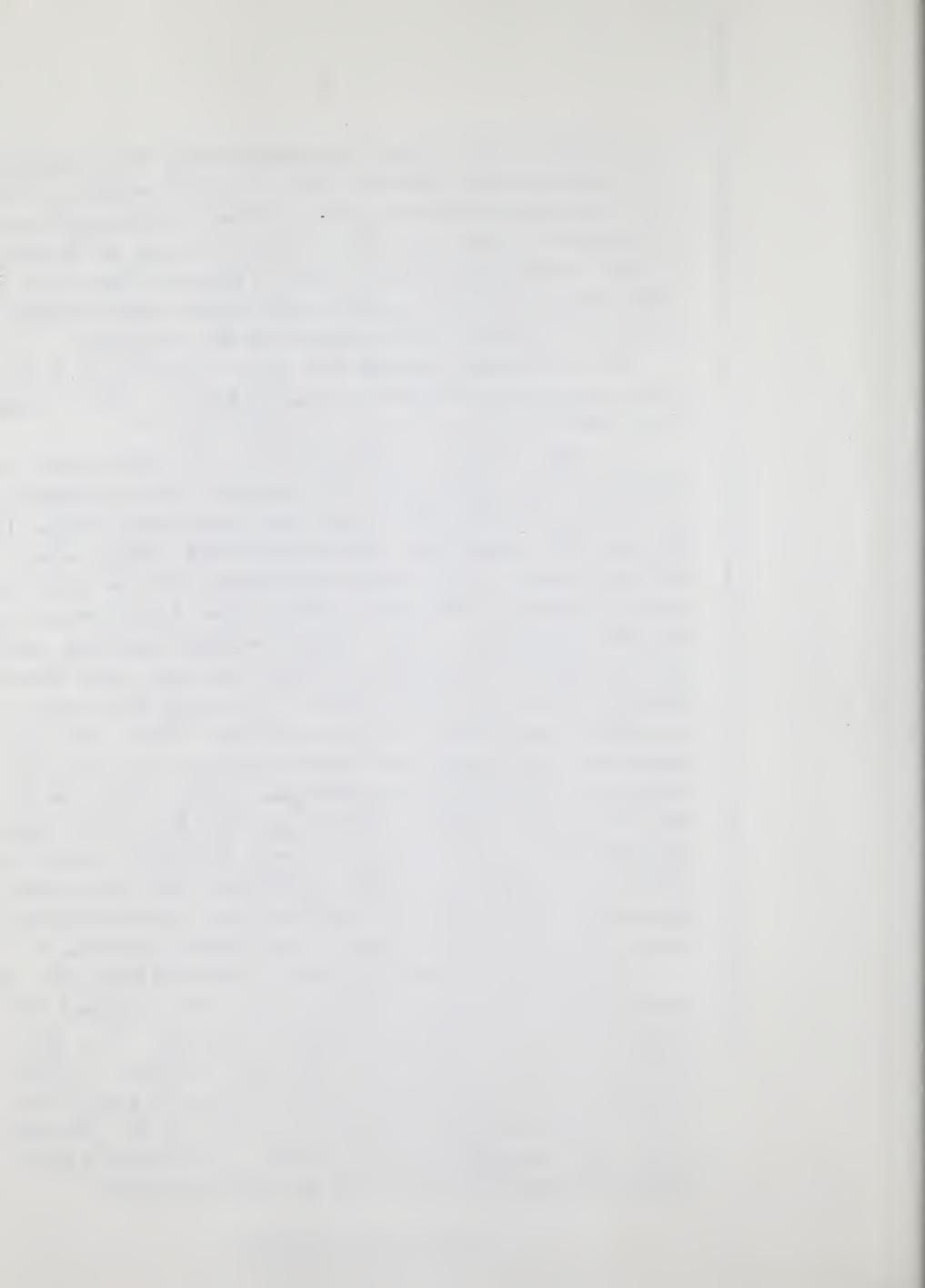
records of the church, kept by its clerks, for the last sixty-three years; a manuscript address by Mr. Parmelee, written in 1858, with subsequent additions, giving a history of the church, from the beginning of his ministry; a historical sketch of Westford by Mr. Woodward, written for the *Vt. Historical Gazetteer*, in 1862; reminiscences by members of the church, and descendants of former members, and inscriptions in the cemeteries.

As a safe guide through this mass of materials, I have chosen a passage of Scripture, found in JOHN iv. 38:—" *Other men labored, and ye are entered into their labors.*"

I. Our attention is first directed to the "*other men*," into whose labors we of to-day have entered. The Congregational church in Westford, like others, had a missionary origin. In the year 1795, about three miles south of this village, stood a building, known as the Stewart school-house. It was near the present residence of Mrs. Samuel Rice. Here, for six years before the organization of the church, religious meetings were held. The persons who sustained them had come from Massachusetts, Connecticut and elsewhere. There may have been, occasionally, a missionary in those meetings. Those who supported them, had found Christ in other places; and, when they heard the marvelous stories, told in those days, about the fertility of Vermont—stories equal to any that have since been told of the West—they came to Vermont, and finally settled in this town, bringing their religion with them. They were among the pioneer missionaries here; and we have entered into their labors. Who can tell how much we are indebted to them?

On the 7th of August, 1801, Rev. Jedediah Bushnell, of the Connecticut Missionary Society, came and organized the church, with a membership of thirteen persons. The place chosen was a barn, which stood where the residence of Albert Partridge now is. On Sunday, the 9th of Aug., the Lord's Supper was celebrated, after a sermon on 1 Pet., 2:22, "*Who did no sin, neither was guile found in his mouth.*" At the Lord's table, a hymn was sung, beginning with the following stanza:

"We are a garden, walled around,
Chosen and made peculiar ground;

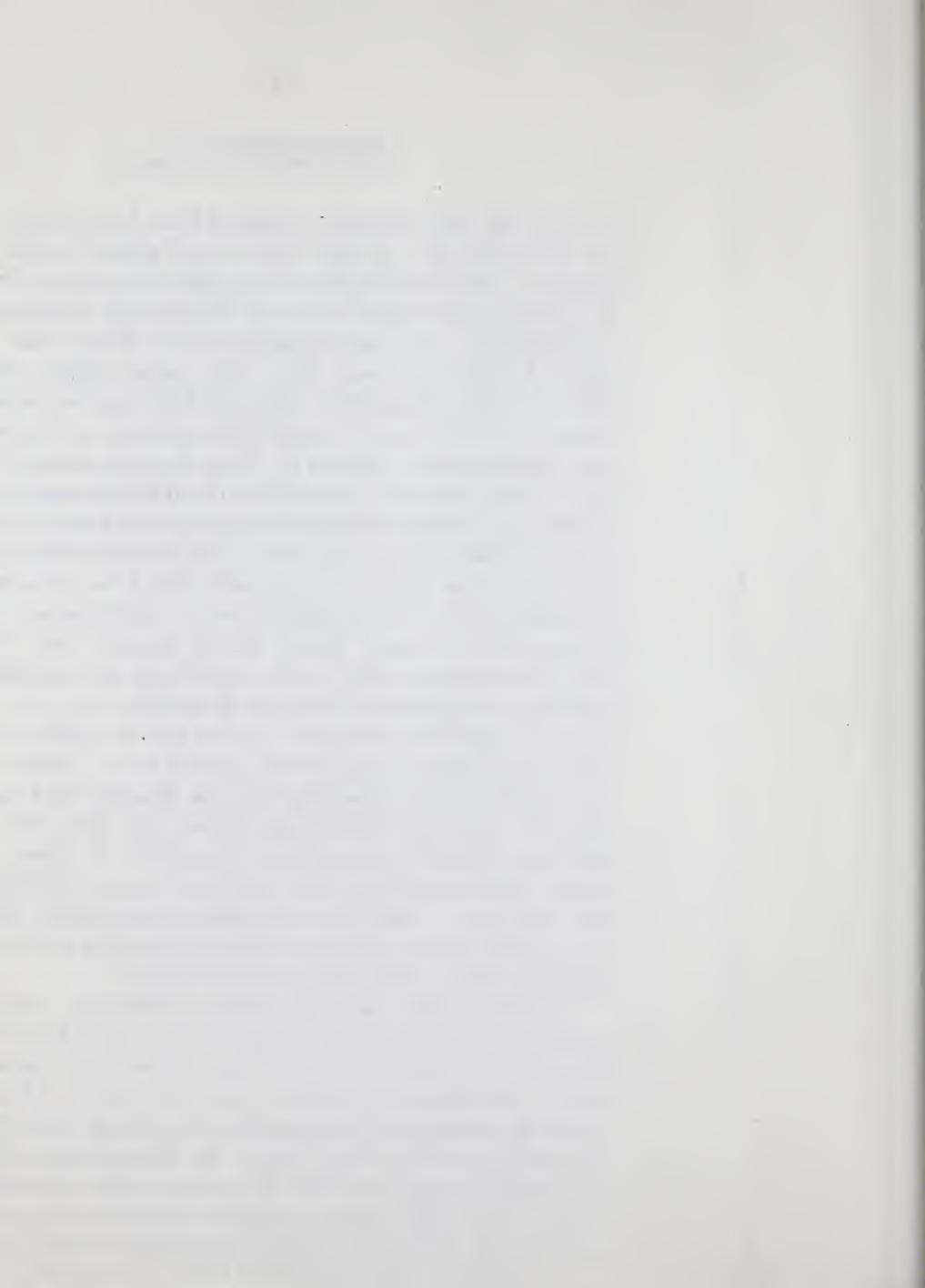


A little spot, inclosed by grace,
Out of the world's wide wilderness."

In the P. M., Mr. Bushnell preached from Lu., 12:32,—“ *Fear not, little flock; for it is your Father's good pleasure to give you the kingdom.*” This was the fifth Congregational church formed in the county,—the others being at Hinesburgh, Jericho, Essex and Charlotte,—and the second formed in town,—the Baptist church being formed, at a house five miles further north, in 1798. Mr. Bushnell and Rev. Jeremiah Hallock, also from Conn., labored with the church a part of the Autumn, and twenty-one more persons were added to it. Thus we have entered into the labors of Mr. Bushnell, who, as Rev. Dr. Williston says,* was one of the most successfull missionaries, he ever knew; and those of Mr. Hallock, who, in his own parish, West Simsbury, Conn., was sometimes styled “ the Apostle John,”* on account of the rare combination of Christian graces, in his character. The latter was not here many weeks, for his absence from his parish, for missionary work in Vt., lasted only four months; and the former organized a church at Waterbury, Vt., July, 10, 18-01; and, in the last part of the year, he was in Addison county, laboring to promote an extensive revival there. There were also two other missionaries, Rev. Messrs. Marshall and Leonard, who had some part in the work of those early days, who are entitled to a grateful remembrance by us; but, of whose work, I cannot speak definitely. Of the next six years, after Mr. Bushnell went away, I find no record; but we may safely infer, from the record of the six years before his coming, that meetings were regularly held in “ the Stewart school-house.”

In Feb., 1808, came Rev. Simeon Parmelee, then a missionary, and preached two sabbaths. And on the 1st of May, of that year, he returned, and remained more than twenty-nine years. His ordination occurred Aug. 31st, 1808, in a barn, now standing, two-thirds of a mile south of the village, near the present residence of Mrs. Mary Henry. Mr. Parmelee was fitted, in a remarkable degree to be the first pastor of this church; for, in addition to the other qualities requisite, he possessed great physical vigor. He once told me that he never knew what it was to be

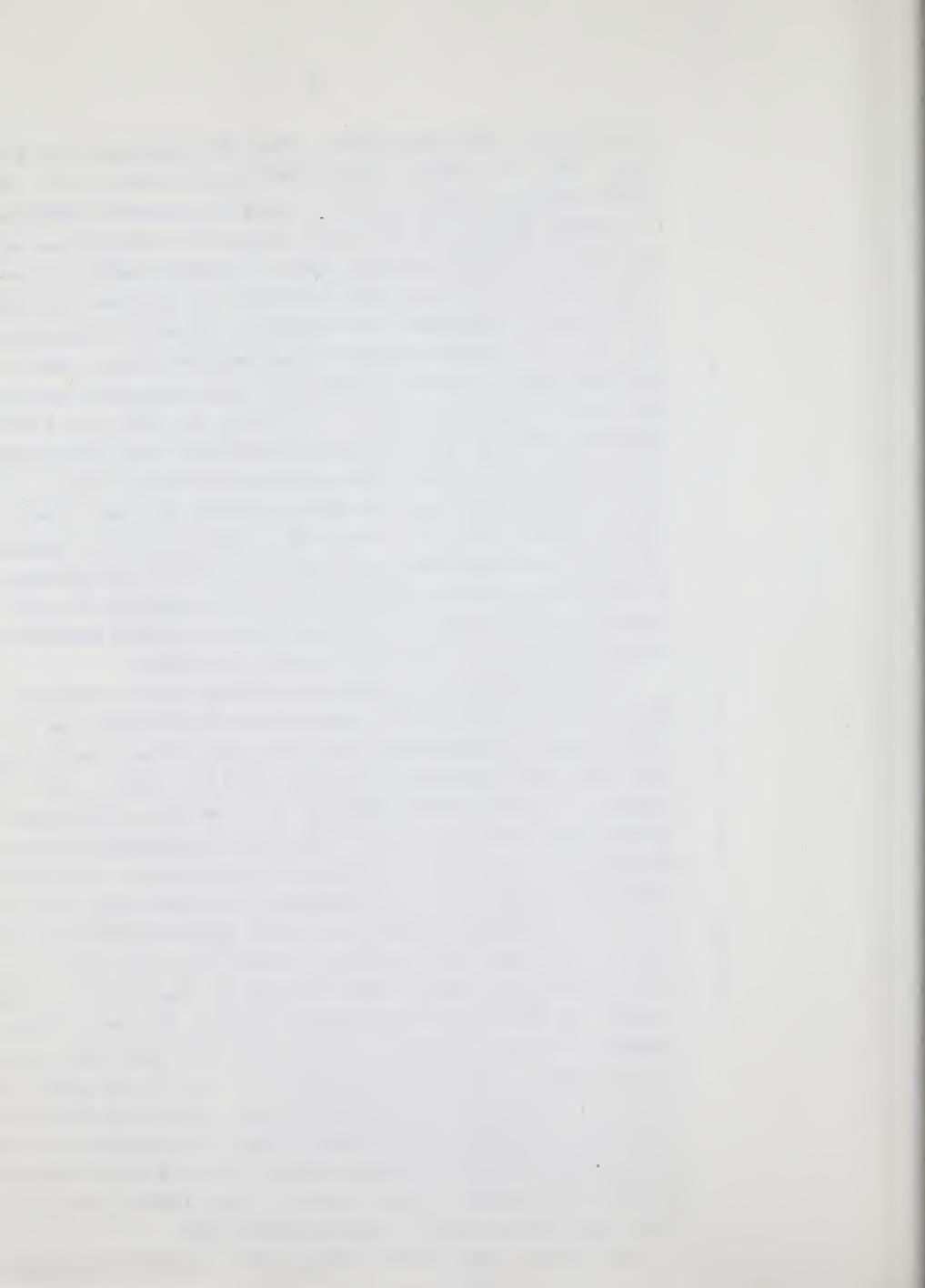
* Sprague's Annals of the American Pulpit, Vol. II., pp. 233, 426.



exhausted by his pulpit labors, when he preached three times a day. He had a spirit of self-sacrificing devotion to the work of the ministry, which led him to task his powers of endurance to a degree that would be simply impossible, for a man of ordinary vigor, to do for so long a time. During an active ministry of more than sixty-one years, he says, "he preached ten thousand sermons; attended one thousand funerals; administered the sacrament of the Supper three hundred times, and met with his people, on the holy Sabbath, three thousand, one hundred and seventy-two times." He was an able and faithful preacher of Christ, and shepherd of his flock. The Lord delighted to work with him in the conversion of men. After an absence of thirty-two years, he was employed by the church to preach during the last year of his active ministry. Always, when he visits the church, his presence is like a benediction to it. And, when he too shall go over to the majority; he will be mourned for on earth, and welcomed to everlasting habitations in heaven, by those whom he has won to Christ.

Another of the men, into whose labors we have entered, is Rev. J. H. Woodward. He came, immediately after the close of Mr. Parmelee's ministry; was made pastor of the church, Jan., 31st, 1838, and remained its pastor until Feb., 25th, 1864. He has given the best years of his life to the service of this church. He was here in stormy times. They were unfavorable to revivals, and were not marked by those of great power. But, while the special work which God assigned the pastor then, seemed to be, to shield and defend the church against influences that threatened it, and which almost wrecked not a few of the other churches in this vicinity; and, though, in the service of the church, Mr. Woodward was conspicuous for the use of those qualities, the use of which, in the war of the Rebellion, gave him the title of "the fighting Chaplain;" yet he brought the Gospel to bear on the consciences of men, with such directness and energy; that, by the blessing of God, his ministry was also successful in leading many souls to Christ. And the manner in which the people whom he served show their appreciation of his visits, is something beautiful to behold.

After these, who were so long pastors of the church, came



Rev. Peter Nutting. He remained about nine months and died, much loved and lamented. No other of those who have ministered to the church, except its missionaries, has died.

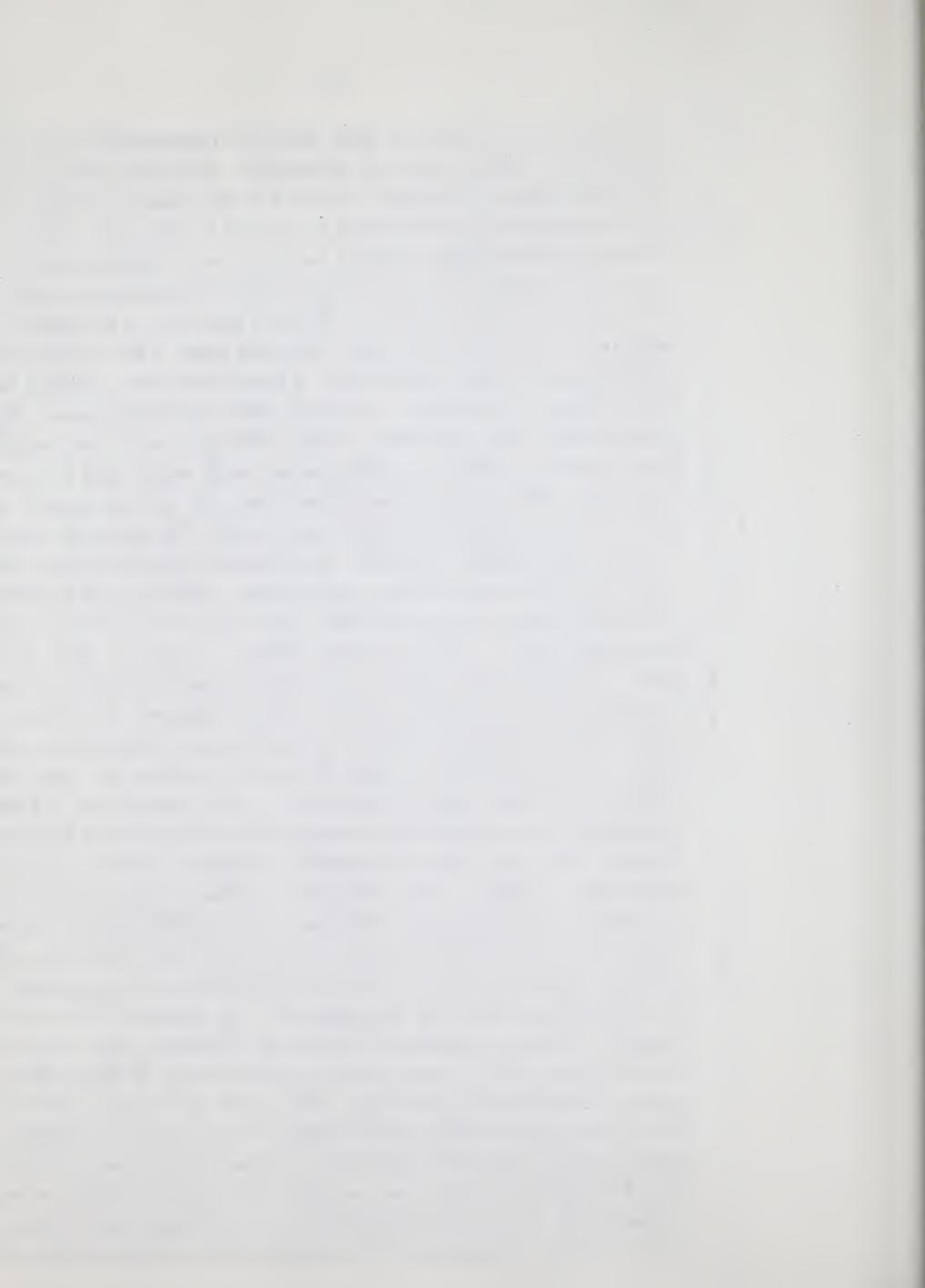
After Mr. Nutting, Rev. C. C. Torrey; Rev. B. W. Smith, and Rev. E. B. Chamberlain, served the church, for brief periods, but so well, that they did much good, and are warmly welcomed by the people, whenever they can revisit Westford.

And, let us not forget the "other men" and means, which, though they did their work outside the boundaries of our town, have none the less contributed to the welfare of this church. There was the great revival in Addison and Rutland counties, in 1801 and 1802—of which Mr. Bushnell was a promoter—in which Mr. Parmelee became a Christian. There were the influences of his Christian home, in Pittsford, and the schools and ministers' studies, each of which did its part to give this church its first pastor. Its other ministers also, came to it, not by chance, but by the diligent care of the many persons who helped to fit them to do whatever good they have done here. The Comm. Missionary Society, too, ought to be remembered by us to-day, for its benevolent zeal toward this place, at an early day. And it would not be difficult to see how this church has had a foreign missionary origin. Some of the influencees which have contributed to the welfare of this church, came through the Pilgrims. Not only do some persons, whose names are on our roll, inherit some of the spirit, and others carry, in their veins, some of the blood, also, that came in the Mayflower; but those who came to Plymouth, brought the Gospel to those who brought it to us. And there has been a long line of missionaries, running back to the time of our Lord; who carried the Gospel from country to country, until it came here.

But we have not alone entered into the labors of the ministers, but also into those of the former members of this church. Of these, I can, of course, mention, by name, only a few. And here, I quote Mr. Parmelee's words: "This church has been blessed with many pious men, who have stood to serve tables. It is becoming that I mention those that sleep. Benajah Case and Martin Powell were first chosen, after the organization of the church. Mr. Powell soon obtained a good degree, and was



sent forth to preach the Gospel; which he continued to do, with faithfulness, until years and infirmities dismissed him from that office, and he at length returned to this place, to make his grave among the people whom he served in early life. Deacon Case was old and infirm, when I became your minister; and died a few years after. But he was a man, like old Stephen, one of the seven, full of faith and love. When I came here, he could do little more than sit in his easy chair and pray. This he did with a full heart. He once said to me 'I have long been praying for three things: a minister, a revival and a meeting-house. My prayers have been answered, in the first two, and the people have agreed to build a meeting-house; and, when that is done, I can say, with Simeon: *Now lettest thou thy servant depart in peace.*' Deacon Amos Partridge comes next. He was here when I came, and greatly beloved. As all who remember him will agree, he was a man of fine appearance, retiring and modest—always pleasant, social and kind. He loved the sanctuary and the prayer-room, and you might always expect to find him there. He loved his minister, his church and his family-alter. If a labor was to be taken, or one to be reclaimed, this always fell on him; because, by him, it would most certainly be well done. God never told us why He took him from us, and we could not see why, and we mourned, and sometimes, I fear, murmured, we needed him so much. His colleague was Deacon Taylor. He was a man of example, a mighty reader, a sound theologian, mighty in the Scriptures, gifted in prayer and exhortation, an exemplary Christian and a faithful prop in the church of God. His want of health kept him from the house of God for years, but he left a blessed remembrance behind him." The following is from Mr. Woodward: "In August, 1837, when entering upon my ministerial labors at Westford, the two acting Deacons of the Congregational church, were William Bowman and Addison B. Partridge. They were men in the vigor of life, active, sympathetic and devout—men of good abilities, strong feelings and wills—having opinions of their own, which they held with tenacity. They might be termed progressive men, a little fond of new and untried things, not always in perfect accord with the minister and the majority of the church, but loyal



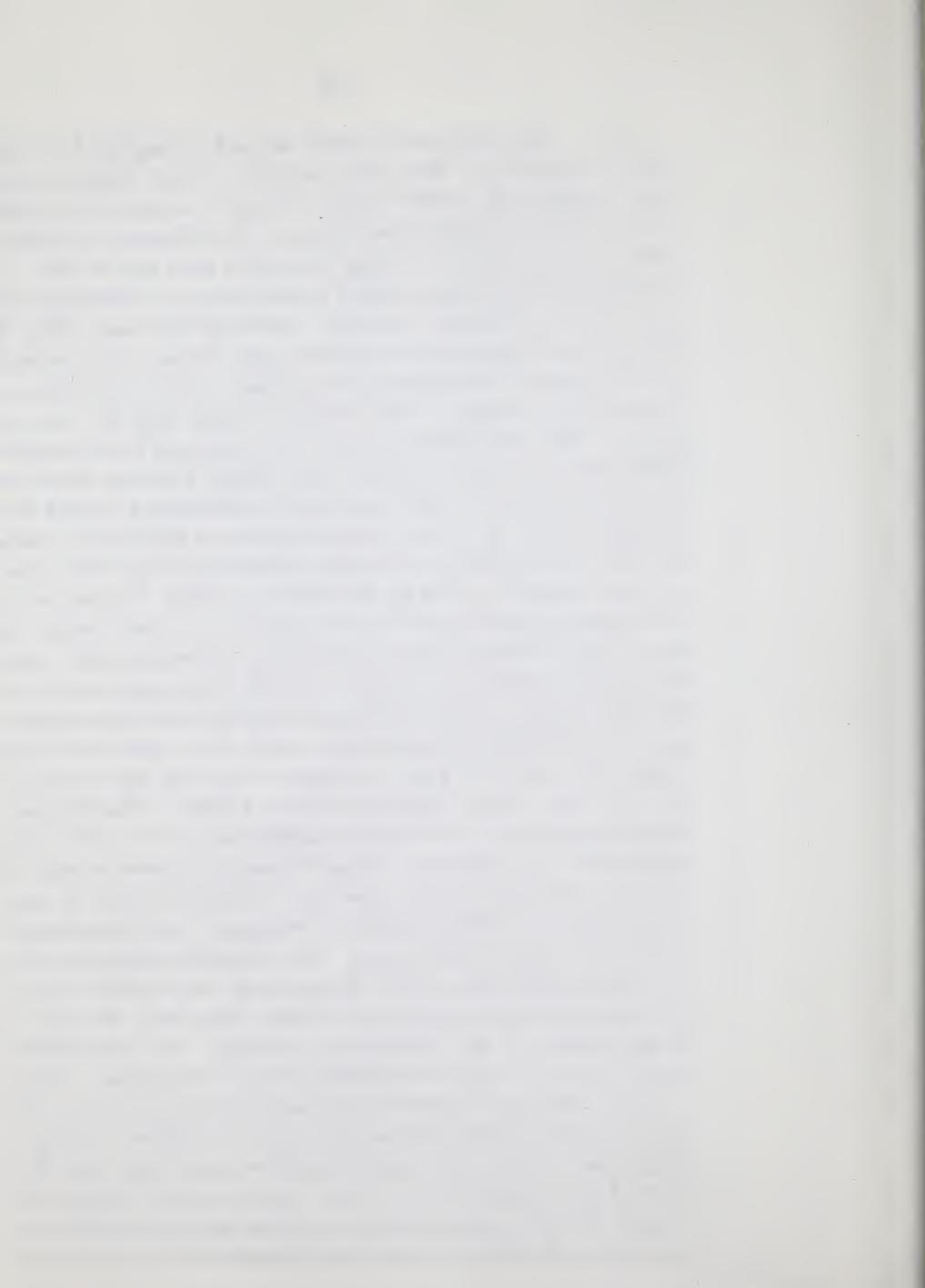
to Christ—lovers of the church, of hospitality and good men.

Within five or six years of the commencement of my ministry, Dea. Partridge left for the West; where he still resides, in 1876—well advanced into the sear of life—having done a noble work for the cause of the Redeemer, in that section of our country. Bro. Martin P. Rice was advanced to the deaconship, thus vacated; which he held, with great acceptance to the church, to the close of my ministry there in 1864. Dea. Bowman died, in a good old age, May 22d, 1876, at St. Johnsbury, where he had lived for some ten years; and his remains are interred, beside those of his estimable wife, in the cemetery, at Westford. He was an acting deacon of the church more than thirty years, a period somewhat longer than the ministry of either of its first two pastors. He was a man of many excellences, and will long be held in grateful remembrance by the church and the community; as he ever has been by his two Westford pastors."

The limits of this address permit the mention of only a few of the names on the roll of the church. Some of its officers, who have passed or are passing away, have been selected, as, at least, fair representatives of the long array of good people who are worthy of honorable mention, by us to-day. Very much of what has been done is due to the power of character and faith, exerted by members in the rank and file of the church, who are apt to be forgotten by those who count converts on earth. There have been many men and more women, who, in unofficial ways, have done their part. Mr. Parmelee says: "I used to think that God had blessed this church with a precious band of sisters, whose prayers and kindness furnished a living example to those without; and did much to support the church, and to stay up the hands of the minister of Christ. Some of them have gone to their rest, but there is a precious band of them left." Every minister of this people could bear similar testimony. There have always been in the church the true successors of the "Phebe" of Paul's day—quite as good "deaconesses," as if they had been chosen by ballot. Much credit is also due to members of "the society," and friends, for their valuable aid in paying the current and extra expenses of public worship for so long a time. Into the labors of so many "*other men*," we enter to-day.



II. We pass now to notice *the work accomplished* by the "labors" performed. The public worship of God has been regularly maintained, by this church, during the seventy-five years; at first, in barns, private dwellings or school-houses, and afterwards, in its houses of worship, erected in 1809 and in 1840. A Christian minister has preached to this people, uniformly,—if an occasional "deacon's meeting" be excepted,—since May 1, 1808; and, all this time, save about a year, the preacher has been also the pastor—living among the people, in his own house, or "his own hired house" (like Paul,) or, better still, in "the parsonage," since 1864. The truth has been preached to the people. No false teachers have taught in this pulpit. I believe there has been no trifling here with lost men by preaching a Gospel that is to them only "as a very lovely song of one that hath a pleasant voice, and can play well on an instrument;" but the object has been rather to hold up the Bible, as a light, to discover to men their sin; and to point out its remedy, in Redemption by Jesus Christ. Christian character has been illustrating the practical value of religion, in the life; and effectual prayer has been offered by many, in the church and neighborhood prayer-meetings, at the family-altar and in the closet. The young have been taught the claims of God, at home,—"precept upon precept line upon line, here a little and there a little." The Sunday-School—organized in "the old meeting-house," in 1818, and continued to the present, except during the winter months of the years previous to 1840—has done a valuable work; in storing the memory with the words of Scripture, and promoting a better study of it by the masses. The natural consequence has been the manifestation of the Divine favor, in revivals. Besides that which has been spoken of, in 1801; there was, in 1808, at the beginning of Mr. Parmelee's pastorate, "an astonishing change in town;" and, the Sabbath after his ordination, "sixty or a little more, came forward and entered into solemn covenant with the church. These were mostly heads of families." Ten more joined it soon after, and its membership was one hundred. This revival began about the 1st of June and continued through the summer. In 1816, came another one of less power. In 1821, there was another. In 1824, came a revival that moved the whole town.



and added many to the church. In 1831, came what is commonly known as "the great revival," in the history of Westford. It brought between seventy and eighty into this church, and above two hundred into the three churches in town. The Spirit of God manifested his presence in every part of the town. Men were convicted of sin, while at work in the fields. Religion was the common topic of conversation, when people met. This revival began about the 1st of June and lasted until winter. Like the one in 1808, it was in progress, during the busiest season of the year for the farmer; but people came together for a religious meeting daily, at the rising of the sun. They came from the hay-field, at 5 P. M., to enjoy social prayer and praise. Prayer-meetings were in many different places. Every dark corner of the town was visited by the Divine influences. Mr. Parinlee says: "It seemed as if the work would not stop unless for want of subjects." For the next six years, there were occasional conversions, but no general revival. Then came a time when the minds of the people were much distracted by the excitements and vagaries of Millerism, and the unwise measures of such evangelists as Burchard and Truér—employed in other places to promote revivals, with disastrous results—which, after thorough discussion, were not adopted by this church. This was chiefly due to the alertness of the pastor, Mr. Woodward, who came to the rescue with timely and effective argument. He regarded the "new measure" scheme as "a well-intended but mischievous attempt, on the part of some ardent minds, to atone for the absence of the Spirit, and bring men into the kingdom of Christ by human instrumentalities—an attempt which necessarily overrode the strong, distinguishing doctrines of the Cross." Then also the anti-slavery conflict began to absorb the attention and divide the opinions of men. Antislavery discussions—by "lecturers, many of whom were exceptionable in character, ultra, extravagant, wild, fierce, fanatical and denunciatory—" sought admission to the sanctuaries of God, on the Lord's day, to turn them into arenas of political strife. Added to these things, that were not friendly to religious prosperity, were the California gold-excitement and the spirit of speculation, seeking unlawful means of escaping from honest work.

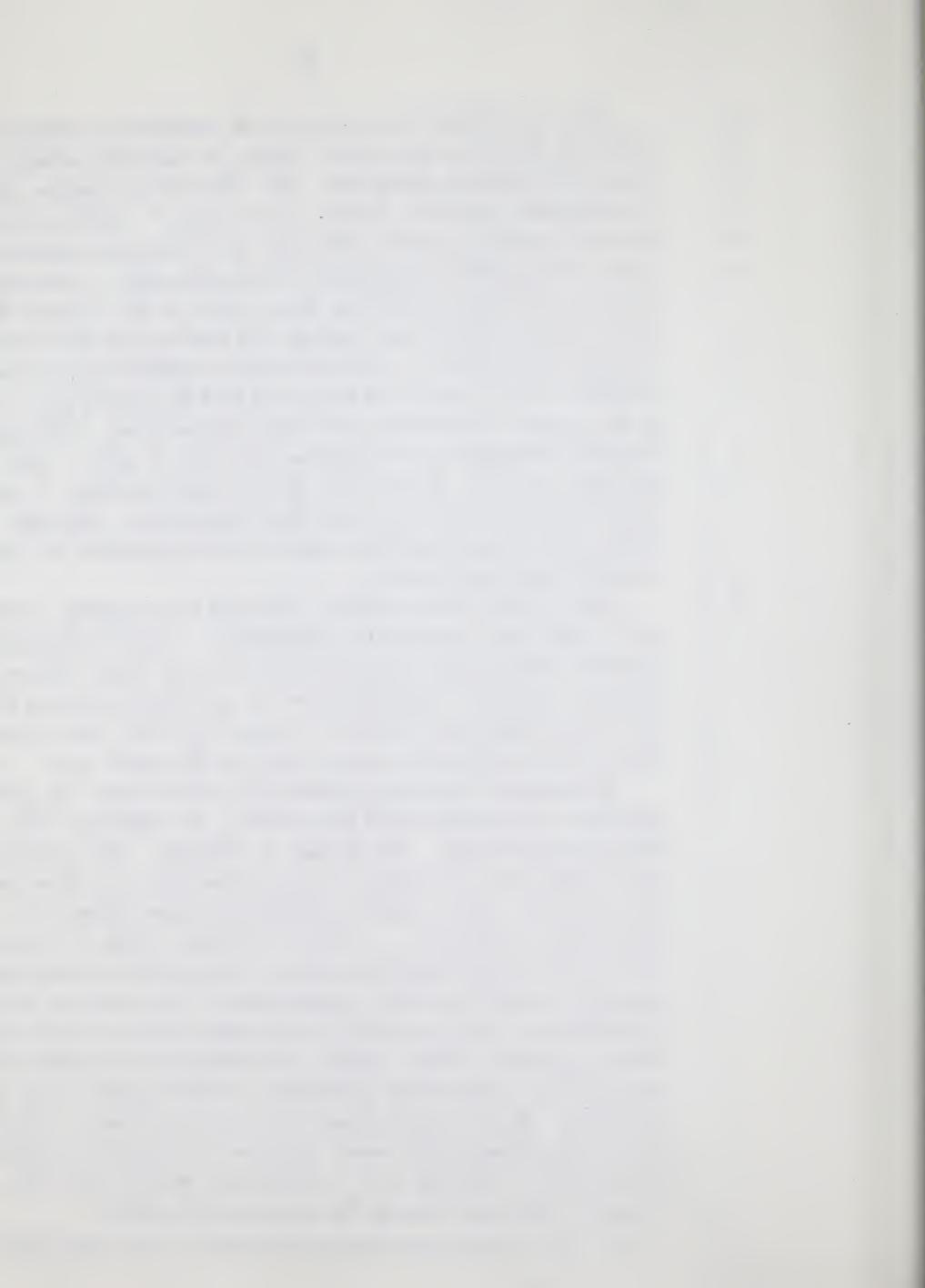


But, notwithstanding the spirit of worldliness which came into this church, as into many others, it was never wholly destitute of the Divine influences. Mr. Woodward speaks of two very pleasant revivals, during his ministry.* And, since the days of its settled pastors, although the church has suffered by reason of frequent changes and internecine strife; conversions have occurred and additions been made to the church from time to time—twenty-one during the last year of its existence, as part of the fruits of a healthy religious awakening in town—until the whole number of names on its roll, during the seventy-five years is somewhat more than six hundred. This fact—though it furnishes no temptation for man to glory—calls for gratitude to God. If the value of the soul is realized, it is no small thing that God has saved these hundreds; although the faith of this Israel doubtless ought to have prevailed to secure a much larger ingathering.

The growth of this church, like that of a majority of those in Vt., has been retarded by emigration. Great inducements are before the people in small towns to go to larger places for business ventures. Statistics show, e. g., that for the last fourteen years, thirty-four more have gone by letter from this to other churches than have come into it in the same way,

Emigration has also decreased the attendance on public worship in connection with this church, in common with all those in small towns. The reason is obvious. The people of most energy and enterprise, in any community, are those who go to church, more or less; and they are also those who are most likely to emigrate. Hence it is that, while the census shows that—for the last half century—the number of attendants on public worship and the membership of the churches, in the United States, has been steadily increasing, in proportion to the whole population of the country; the attendance on public worship and the membership of churches, in the smaller towns, has decreased. Nor do figures show the exact truth here: for this process diminishes the small churches abnormally—leaving them “feeble,” not only as to numbers and wealth, but also as to youth, vigor and courage for work and discipline.

* Mr. Woodward's health would not permit him to furnish an account of these revivals.



The effect of emigration, however, has been to increase the total usefulness of the church. A few years ago, so large a colony, from it, went to a town in Illinois, that it hastened considerably the organization of a much-needed church there. And many other churches have been strengthened by gaining members, at our expense. If the small churches in Vt. are, in the Providence of God, continually sending forth more than they receive; let them not think so much of the vacancies at home, as to forget that they are thus doing a great missionary work, which is worth more than it costs.

We ought not to forget also the religious impressions carried, by the large number of members of the congregation worshipping with this church, to other places; and there—in connection with other impressions—leading them to Christ. The process, by which a person is persuaded to become a Christian, is often going on a long period. A thousand different influences may be needed; and what we hastily call *the* means of conversion, is often only the last of a long series—the tidal wave of influence which brings the soul into the haven of peace. And hence no one can tell the precise number of conversions due to the Gospel, as preached and illustrated here.

Neither can we tell how many have been led to Christ by the personal influence of the members of this church. E. g., look at the following facts:—M. Osgood, Sen., who died in 1855, A. E. 80 yrs., and his wife, have 36 Christian descendants—34 of them of the 1st and 2d generations. Electa (Powell) Rice,* who died in 1871, A. E. 90 yrs., has 37 Christian descendants—36 of them of the 1st and 2d generations. Dea. Jas. Taylor, who d. in 1844, A. E. 79 yrs. and his wife, Saloma (Partridge) Taylor, have 48 Christian descendants—most of them of the 1st and 2d generations. S. Parmelee, who d. 1820, A. E. 79 and his wife, A. E. 78, have 94 Christian descendants—most of them of four generations. A. Partridge Sen., who d. in 1821, A. E. 80 yrs. and his wife, A. E. 78, have 96 Christian descendants—most of them of four generations. These five members of this church, together, have a Christian posterity of 311 souls.

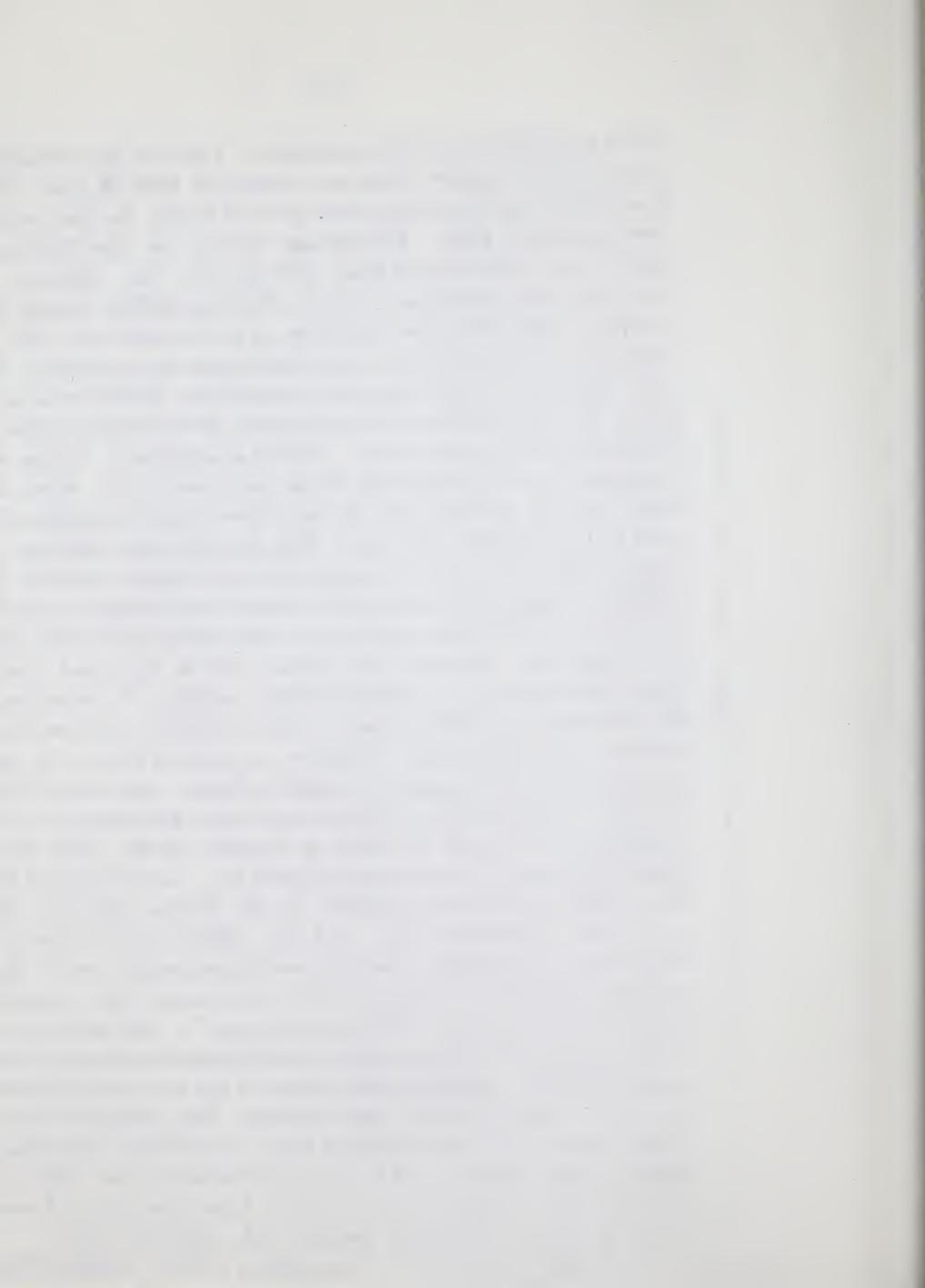
The money given by the church for benevolent purposes is

* Mrs. E. D.'s husband is regarded as a Christian though not a member of the church.



not to be forgotten, in this connection. For the last nineteen years, printed records show an average of \$140 P year. Mr. Woodward says the average was quite as much, for the twenty years preceding 1858. The average during the first thirty-six years is believed to be, at least, \$100 P year; for, although at first poor, the church had as much financial ability during the last part of Mr. Parmelee's ministry as it ever had—the tide of emigration having then no more than begun its movement. By these estimates, which cannot be far from true, \$9,060 have been given, by this church and congregation, for benevolent objects, during the seventy-five years. This is a small sum, unless we compute it by the arithmetic which our Lord used, when he said that the widow's gift of two mites (about two-fifths of a cent in U. S. money) was more than the abundant offerings of many of the rich—more in proportion to what she had left. In addition to its work at home, this church has had some part in the great revival of the missionary work, which is the chief glory of our times. We have had some part in the great enterprise, through which, in Great Britain and the U. S., more than \$50,000,000 have been devoted to the circulation of more than 100,000,000 copies of the Scriptures, or parts of them,—in two hundred different languages or dialects of men; more than \$100,000,000, to maintain tens of thousands of men and women of education and devotion to Christ in heathen lands, that they might tell men the glad tidings of great joy, and engage in labors which have already secured, by the Divine blessing, the conversion of 500,000 souls, and the enlightenment from the superstition of centuries of nearly four times as many, until "the progress of modern missions, in the last seventy years, exceeds that of the first seventy of the apostolic age"; and millions of money expended in the circulation of a Christian literature and the establishment of Christian institutions in the newer settlements and among the freedmen of our country. The principal benevolent institutions of our day have been formed since the organization of this church, and it has had its share in the work under their care. It once had a Ladies' Cent Society, and now has a Woman's Missionary Society and a Mission Circle.

A member of it led the "temperance reform" in town, fifty



years ago. This fact is on record:— “In 1826, intoxicating liquor was first refused public use, on a funeral occasion, by Apollos Partridge. This was considered a bold step, and caused much talk; but it was followed by others, no less startling, till the liquid fire was banished from all good society and common use to the abodes of darkness, secrecy and unlawful sale.” It is impossible to tell how great the power of one or all of the churches in town has been, in promoting moral reform; the safety of life, reputation, domestic peace, personal rights and property and the interests of education and social progress; because we cannot fully realize what the condition of the town would have been if no Christian church had ever been planted or had exerted the least influence in it—i. e., if heathenism, without anything to modify it, reigned here: but it is very easy for any unprejudiced person, who looks at the history of the town for three quarters of a century, to see that it has prospered best, in its truest interests—temperance, government, education &c.—when its churches have been most efficient; and the lack of public-spirited attention to its best interests has been most conspicuous when its churches have most declined in vigor.

III. We pass now to the inquiry, *Why has this church of to-day entered into the labors of other men?*

(a) To lead us to be grateful to God for prompting, guiding and enabling them to accomplish so much. Some have planted, others watered; but it was God who gave the increase. “So then, neither is he that planteth anything, neither he that watereth; but God that giveth the increase. Let us give Him the praise that is due.

(b) We ought also to be grateful to those who were God’s willing instruments in gaining the inheritance which has come down to us. The Jewish elders of Capernaum asked our Lord to heal the centurion’s servant, because he loved their nation and had built for them a synagogue. So, other men have provided for us a church, and a house of worship, and, if it needs repairs, they have left behind them money that will make them. Joshua said to the children of Israel: “I have given you a land for which ye did not labor, and cities which ye built not, and ye dwell in them; of the vineyards and olive-yards which ye



planted not do ye eat : " so might the former ministers and members of this church say to the *youth* of its present congregation : " We have given you a church, and church-edifice which you did not plant and build, and religious privileges and social advantages for which you did not labor, and you enjoy the fruit of generations of toil and self-sacrifice. " What obligations have been entailed on those who have taken possession of the inheritance ? Is it not due to the fathers that the family estate should not be allowed to go to waste, under our eyes, instead of being preserved and improved and faithfully handed down by us to our natural successors and heirs — the future members of this church and congregation ? The youth in this town have much to say of what shall be its future moral and religious condition. They may do more to promote it than " other men, " because they begin on the vantage-ground which the fathers gained for them.

(c) One of the uses of this history is to teach us to trust God to take care of his church. How many other organizations for moral reform have had their day and vanished, leaving not even the shadow of a shade behind, in seventy-five years ! God has taken better care of our church. How often have men said of its more useful members, when taken away by death, or removal, or infirmity, from the sphere of duty which they had once filled : " We cannot spare them ! " God could. He uses means, it is true, but he has plenty of resources. He, who, of stones, could raise up children unto Abraham, can continue his church, in this place, as long as he has for it a work to do.

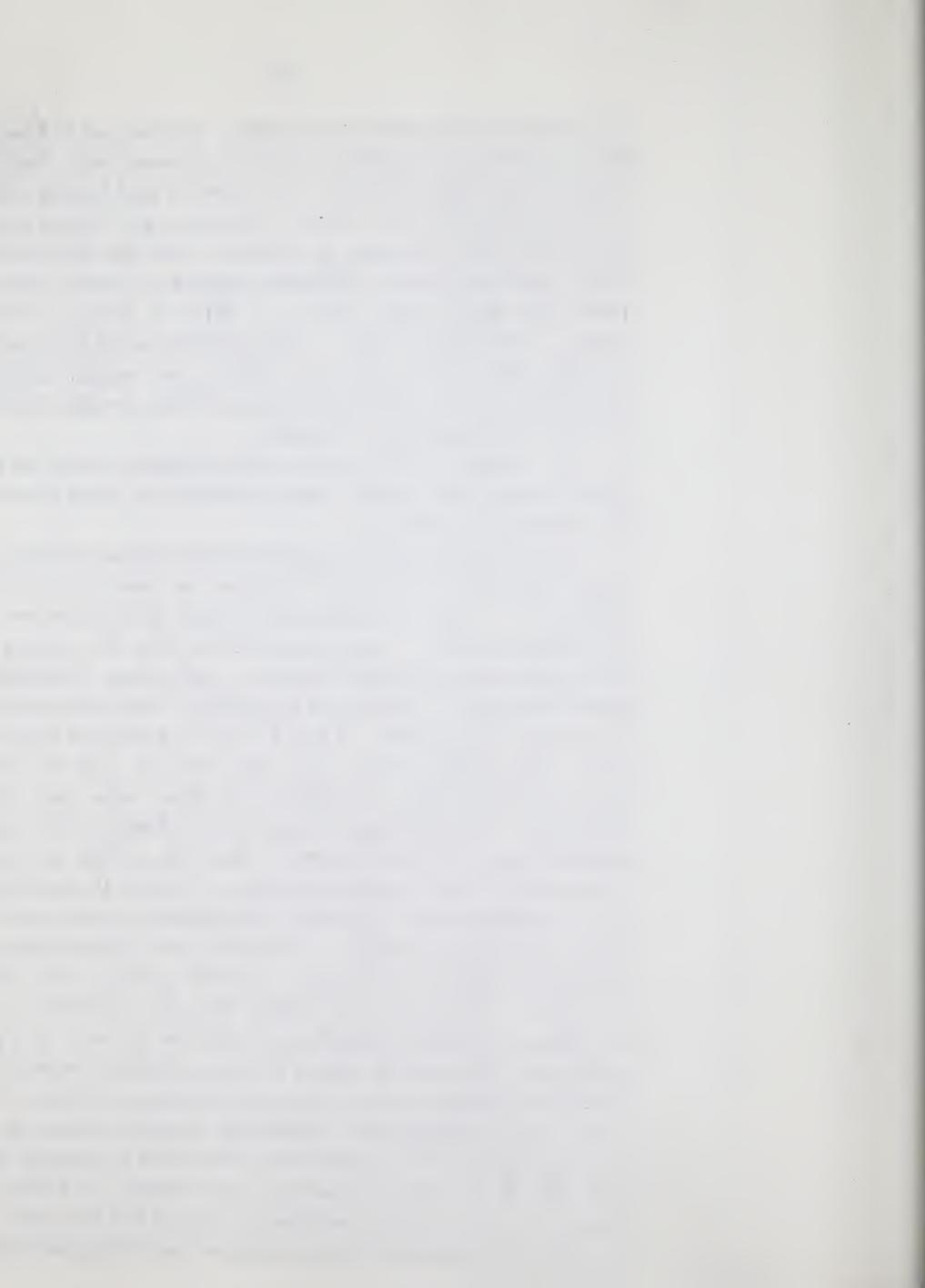
(d) We learn, from this history, how to secure the prosperity of our Zion : by making that first and other things second. This is no new discovery. The Psalmist spoke of it about 3,000 years ago : " Thou shalt arise, and have mercy upon Zion : for the time to favor her, yea, *the set time is come ; for thy servants take pleasure in her stones, and favor the dust thereof.*" At least, two of the principal revivals, in the history of our church, have been in progress, during the farmer's busy season ; and it has been shown to be practicable to have a religious meeting, well attended, almost daily, from June 1st till winter, if God's Spirit is the *only* spirit that chooses the time. A time of absorb-



ing interest in the salvation of souls, on the part of God's people, is always a time when unsaved persons awake from indifference, and, some of them, to an earnest and lasting attention to the claims of Christ: hence Christians are bound not to allow the change of seasons to interfere with the steadfastness of their Christian labors. Churches ought not, every summer, to practically say to their *Lord*: — "When I have a convenient season, I will call for thee." The substitution of spasmodic and periodic zeal, in the place of a uniform and regular faithfulness in relying on the promise and power of God, greatly hinders the coming of the kingdom of heaven.

(e) Another of the lessons of the history before us is that, other things being equal, long pastorates are most favorable to the growth of a church.

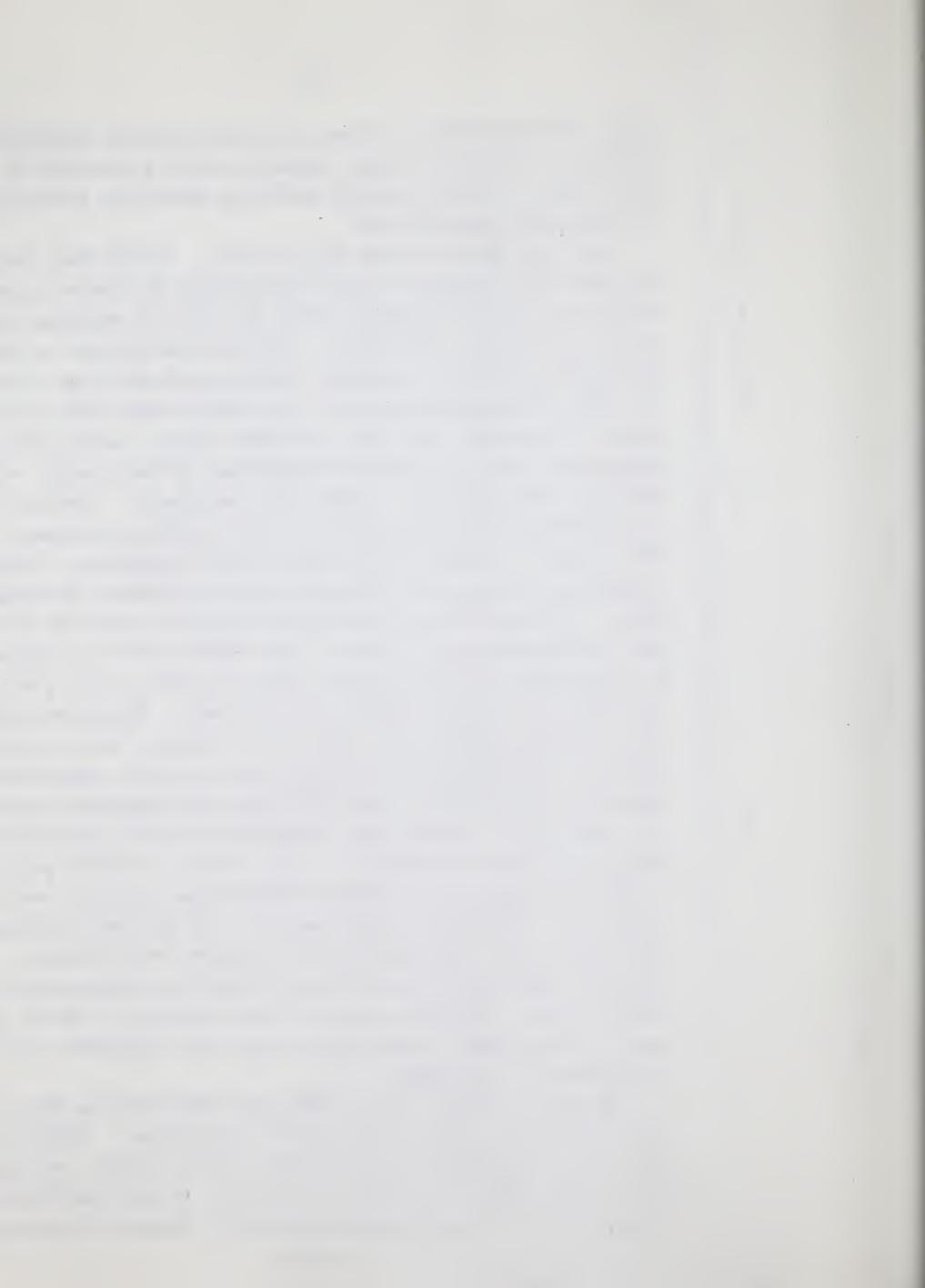
(f) The inquiry is suggested by the history of this church also, "Why do men become Christians so much less often than women?" Our roll contains the names of about twice as many women as men. And this is not far from the usual proportion of the sexes, in other churches, and among Christians outside of churches. The fact is appalling! Its causes ought to be discovered, if possible. I think there is a natural explanation of it. Men, much more often than women, put the intoxicating cup to their lips. A majority of those who use alcoholic stimulants, as a beverage, do not indeed drink to the point of drunkenness; but there are more than the public are generally aware of, who drink moderately, — behind the scenes. A sure consequence is a growing insensibility to the power of religious motives and truth; so that they are gliding along more *quietly* than others to the grave, and the portion of the unsaved hereafter. The theory of Father Sewall, of Maine, is worth thinking of, that the general use of tobacco by men is a principal reason why there is such a disproportionate absence of men, from the Christian ranks. Is not the situation of human beings, in this world of probation, sufficiently critical, without their being, most of the time, under the influence of a powerful narcotic? Men have more temptations than women, and often, from choice — e. g., by their withdrawing from the domestic circle, at night-fall, to mingle in scenes that are hardening and demoralizing.



izing. The fact that two women are going into the kingdom of heaven, as often as one man, ought to appeal powerfully to unsaved men to watch jealously and keep aloof from whatever is keeping them out of heaven.

(g) One of the lessons of experience, which this church has before it, is that the conversion of people to Christ depends much upon their being kept within the circle of religious influences, in early life. The facts, stated in this address* to show how large a Christian posterity certain members of our church have had, illustrate this point,—especially when fully understood. The results are due, to a large extent, to the definite arrangement of the plans and regulations of the family, with reference to the spiritual welfare of its members. Let us look at the operation of cause and effect in the families mentioned:— Mr. & Mrs. M. Osgood, Sen. were devoted Christians. Parental example and precept combined to lead the children in straight paths. Real government at home prepared the way for obedience to the commands of God. The children were not allowed to spend their evenings in some unknown place,—the prey of such tempters as they might chance to meet. Family-worship was regularly maintained. Special Providences, like a sudden death, were remarked upon, before the household, assembled around the family-altar. The Lord's day was religiously observed,—the family motto being "Saturday night for preparation, Sunday night for meditation:" and, hence, a family prayer-meeting was always held, on the first of these evenings, and all repeated the Catechism, on the second. All the household, as a rule, went to the sanctuary, and sat together, every Sunday; so that God's appointed means of grace might have opportunity to do their work. *Forty-one per cent* of the posterity of these parents —19 children, under 2 yrs. of age, not included— have professed to be Christians.

The home of Mr. & Mrs. S. Rice, Sen. differed from that just described, in that religion was less demonstrative. Diffidence kept the father from ever joining the visible church, or erecting a family-altar; but religious principle showed itself before his family, in a decided attachment for the Book and house and



day of God. He was a ready and efficient supporter of public worship, and *insisted* that his children should follow his example of being within hearing of the Gospel — the means of salvation appointed by God — every Sunday, unless *valid* reasons prevented, very few of which could be found. Family discipline was decided. The Sabbath was "remembered to keep it." An excellent Christian example was before the household, in the mother. Her habit of reading the Bible, and of retiring to her place of secret prayer — sometimes for a long time — was observed by the children, and did much to commend to them a religious life. *Thirty-eight per cent* of the posterity of these parents — 29 children, under 3 yrs. of age, not included — have professed to be Christians.

Mr. & Mrs. Dea. Taylor brought up their children "in the nurture and admonition of the Lord." His word was their rule of obedience. Their reading must be choice. Books they were seen reading on Sundays were liable to inspection. The Catechism was recited every Saturday evening. The evenings were spent at home by the children, during their minority. Family prayers were attended twice a day. All the family were expected to go to church regularly, and occupy the same pew. It seemed as if the very cattle knew when Sunday came; such a stillness had succeeded the hum of business. Unnecessary noise must "hush," in that home, while the day of God was passing by. In the family administration, justice, in the father, was happily blended with a warmer demonstration of the milder virtues, in the mother, — as is often the case, when a godly man marries "a good wife, from the Lord" — the united head of the family thus imperfectly resembling the Head of the human family, in whom all good attributes are blended harmoniously, in one person. *Thirty-six per cent* of the posterity of these parents — 35, who are *supposed* [without being counted separately by my informant, in the family] to be under 3 yrs. of age, not included — have professed to be Christians.

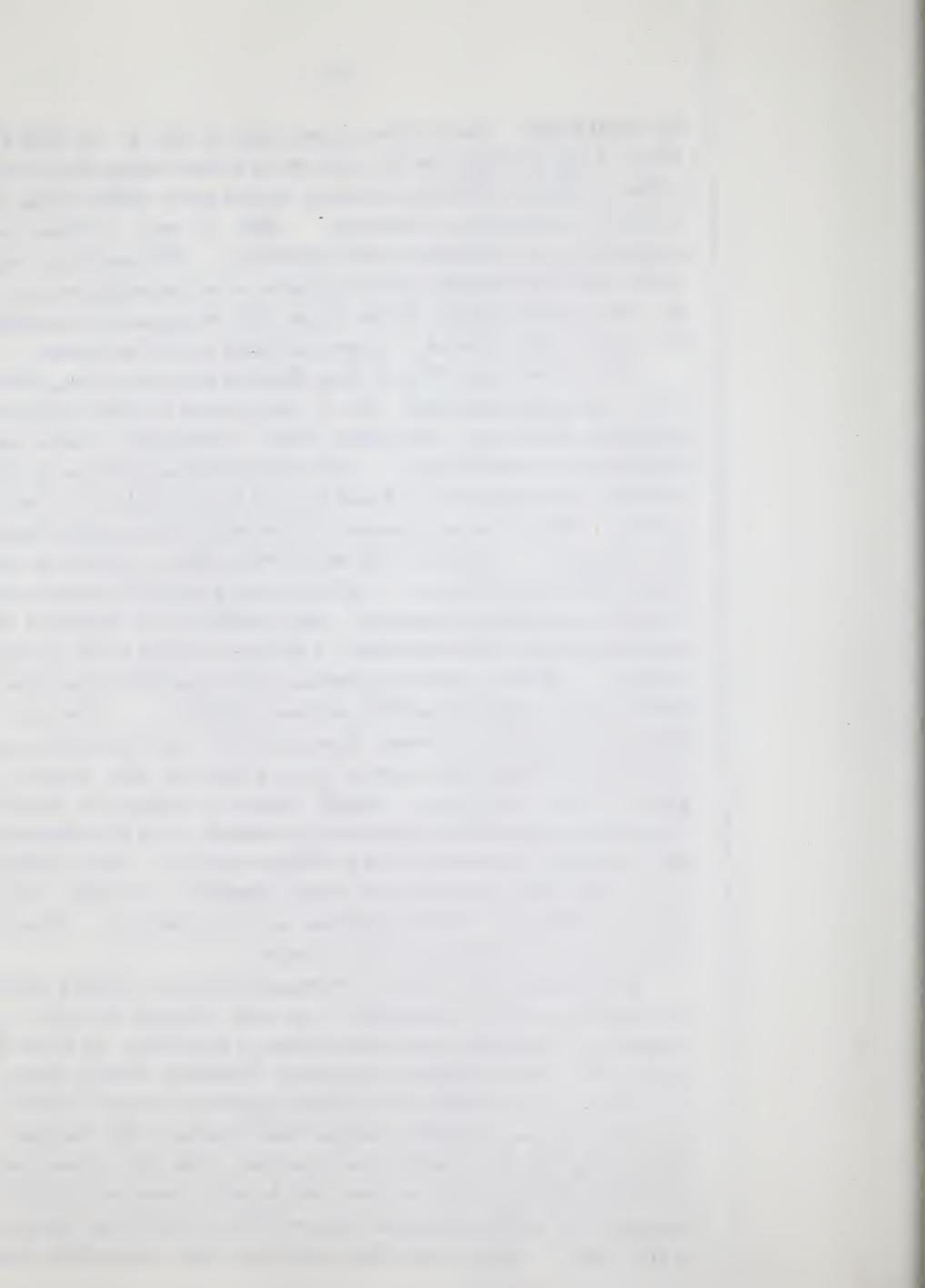
The family of Mr. & Mrs. Amos Partridge, Sen. had a similar training. Decided government; regular attendance at church, 4 miles away, by *all* the household, as a rule; careful observance of God's commandments; the Bible and Catechism being fam-



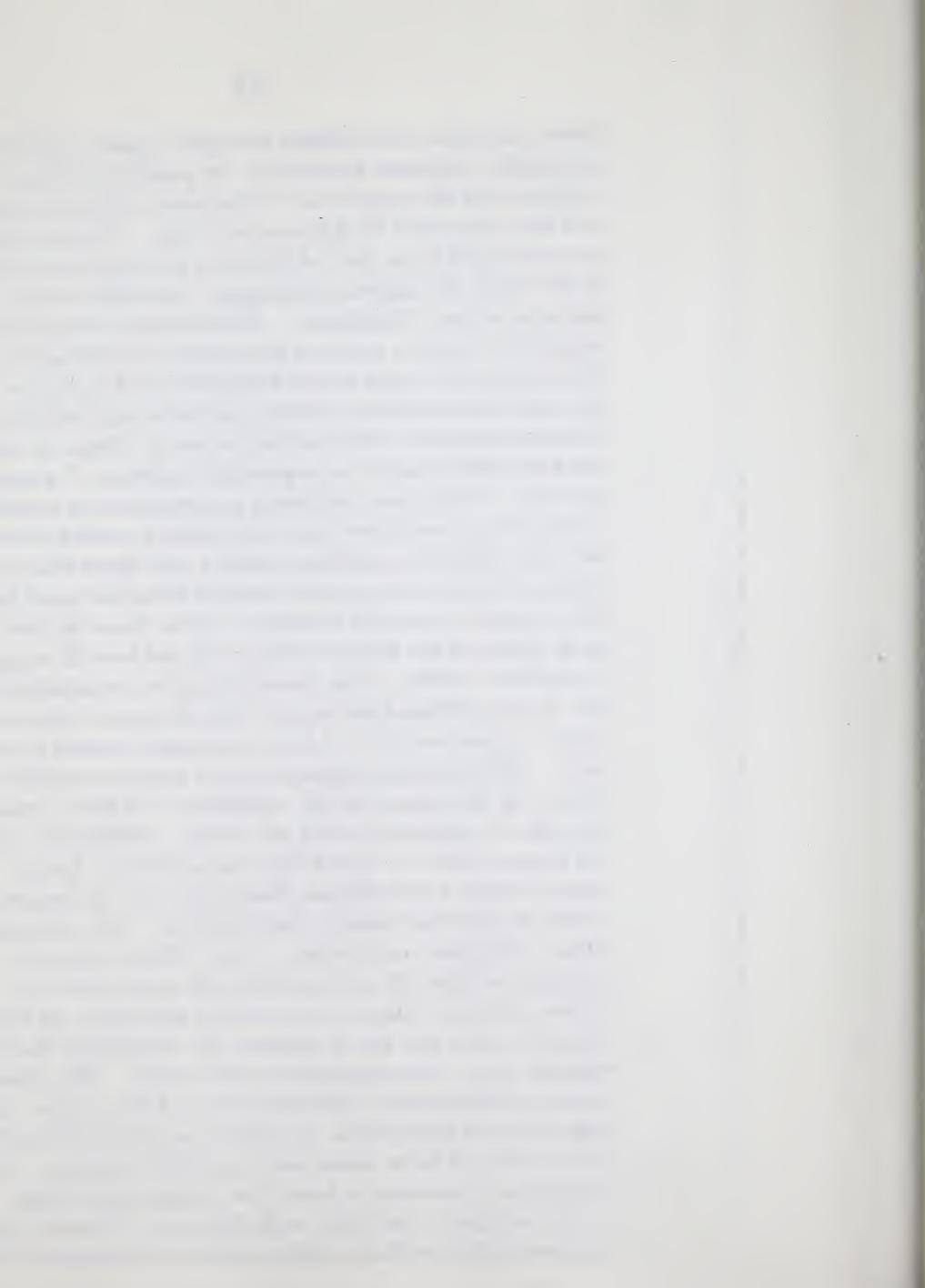
ily hand-books. One of the stories told of Mr. P. is that he kept a herd of cattle and the drover, in whose charge they were, gratis, until the Sabbath was past, rather than suffer them to continue to journey on that day. Mrs. P. was eminent for spirituality, prayerfulness and amiability. *Thirty-eight per cent* of the 250 descendants of these parents — or *forty-eight per cent*, if the uncounted children under 3 yrs. old be *supposed* to number 50, and be not included — have professed to be Christians.

The household of Mr. & Mrs. Simeon Parmelee, Sen., likewise, was trained for God. Mr. P. was a man of strict religious principle, believing, with John, that “ whosoever doeth not *righteousness* is not of God.” He was careful to cultivate, in his children, reverence for God and respect for the authority of conscience. Mrs. P. was a person of excellent and amiable Christian character. From her life went forth, daily, a quiet but decided Christian influence, — all the more powerful, because exerted in so amiable a manner. She excelled her husband in receiving John’s other doctrine, “ Every one that *loveth* is born of God.” With a common purpose, these parents united their efforts for the religious welfare of their children. They gave them good doctrine at home, from the Bible, the Catechism and other good books ; took care to have them use the means of grace, in the sanctuary ; taught them to make the Lord’s days times of special religious improvement, and these lessons they constantly illustrated by a living example. *Nearly eighty-two per cent* of the posterity of these parents — 14 infant children not included — have professed to be Christians. *Seven* of them have been ministers of the Gospel.

With these facts are to be compared others, which I leave the hearer to gather for himself — an easy thing to do, alas ! — showing how persons have had as large a posterity, as those I mentioned, with hardly a professing Christian among them ; and with no systematic use of God’s appointed means of salvation, at home or elsewhere, as the fatal reason of the contrast ! The facts given are a commentary on Gen. xviii : 19, where God says of Abraham, “ I know him, that he will command his children and his household after him, and they shall keep the way of the Lord.” They show that there is a vital connection be-



tween the power of Christian example, good government and systematic religious instruction by parents at home — in connection with the regular use of the means of grace at church — and the conversion of children to Christ. Parents who neglect to govern and train their children for God, and keep them within the circle of religious influences, have little reason to expect them to become Christians. When Isaiah was portraying the calamities about to come on the people of Jerusalem, he put this word of the Lord in the foreground of his picture: "I will give children to be their princes, and babes shall rule over them." Such an inversion of the natural order of things in the household also will bring "the beginning of sorrows," whose "end is not yet." Doubtless the family government and training in the homes of our forefathers were not entirely perfect, as to *manner*, but they produced excellent results; and those who recoil from them are bound to show better results from the use of *their* methods, or those who shall hereafter "know them by their fruits," as we judge of the fathers to-day, will not be able to pronounce a favorable verdict. Yes, to our Christian or unchristian ancestors we are indebted for many of the strongest traits of our characters, — good or bad. I have a personal interest in this statement. My Christian purpose to-day I attribute chiefly to the influence of the home of my childhood. While I was passing through the stormy period of youth, — sailing by "the Terra del Fuego of life," — the helm was in efficient hands. My reverence for the Lord's House, Book and Day, is a safeguard due chiefly to parental example and precept. The thought of my father's diligence in the study of the Bible, attending church, keeping the Sabbath and requiring all over whom he had influence to keep it also, — even leaving his sleigh, on the way to church to clear the ice of skaters, by reminding them of the Sabbath laws, — is powerful over me to-day. My great-grandfather, as tithing-man, attempted to stop Ethan Allen, on a Sabbath breaking expedition. An influence has doubtless descended from him of more value than a princely fortune. Christian teaching and example at home can do more good than special revival services, — valuable as the latter are. They are the *steady* religious influences that mould people into the image of Christ.



I have gathered some facts which show that conversion occurs usually during those years when children are still under the paternal roof. Of 113 persons who are, or have been, members of this church, conversion occurred at these ages : — that of

2 at 9	12 at 16	4 at 22	1 at 29	1 at 36
" at 11	15 at 17	1 at 23	1 at 30	1 at 38
" at 12	8 at 18	2 at 24	2 at 31	1 at 39
" at 13	10 at 19	4 at 25	1 at 32	1 at 43
6 at 14	12 at 20	3 at 26	1 at 34	
11 at 15	3 at 21	2 at 28	2 at 35	

The average of the ages at which the conversion of these 113 persons took place is *under twenty years*, (19.778.) Nearly three-fourths of them were under twenty-one; one-half, under eighteen; nearly one-fourth, under fifteen.

If I have tarried too long on this point, it is a very important one. The influences at work on children and youth in our homes are the most powerful of all on the welfare of the coming, as well as past, generations of men. 6040 persons have been found to be descended from one man in two hundred and sixty years, according to a recent publication :* if that man impressed his character, in some degree, on his posterity, how great is his influence and responsibility ! And this responsibility is none the less because the wrong influence of the unchristian parent is sometimes prevented from yielding its natural fruit, by the power of Divine grace. How strongly then do the facts I have mentioned show the necessity of religion in a parent !

(h) The history of this church furnishes a new illustration of the fact that godliness promotes long life. I have learned the ages at which one hundred and thirty-five former members of this church died. These were not selected from others, but are all who have belonged to this church, whose ages at death I could learn. None of the ages of these was less than twenty-four and none greater than ninety-four. The sum of their ages is 8660 years and a fraction. *The average of their ages is sixty-four years and a fraction*, (i. e., 64.148 yrs.) Seven more of them died over 80 yrs. of age than under 40. †

* Hoyt, Haight and Hight Families.— The 6040 are probably only two-thirds of all the family, since the descendants of daughters who lost the old family name by marriage are not included.

† Of the 135, 5 died over 90; 31, over 80; 68, over 70; 84, over 60; 99, over 50 and 111, over 40.



With the duration of these lives, I have compared that of the lives of all non-professors of religion, buried in town, whose ages at death I have been able to learn from their tomb-stones, or other reliable sources of information ;* and whose death did not occur at an age earlier than 24 years. The whole number of persons of this class taken is 134.† These also were not selected from others, *through partiality to any supposed needs of my argument*, ‡ but are all who are buried in town, who had never been members of any branch of Christ's *visible* church, according to reliable testimony ; § and whose ages at death I could learn. Their ages range from 24 yrs. to 100 yrs. & 10 mos. The sum of their ages is 6937 yrs. & a fraction. The average of their ages is 51 yrs. & a fraction, (i. e., 51.768 yrs.) Thirty- even more of them died under 40 yrs. of age than over 80. ¶ *The duration of their lives, on the average, is twelve & thirty-eight hundredths (12.38) years less than that of the members of this church buried beside them in the same cemeteries. Professors of religion,— the better and the worse taken impartially together,— in this case, have lived about twenty-four (23 & 91-100) per cent longer than non-professors.* No evidence has come to my knowledge tending to show that accidents, hardships, epidemics, hereditary diseases or natural longevity have affected the two classes here compared unequally. No evidence has been found to forbid the conclusion that here is a practical illustration of the truth of the doctrine of Scripture : “ *Godliness is profitable * * * having the promise of the life that now is.* ” And the case would be even clearer, if the godly persons among the 134 were transferred to the other side ; for several of the oldest of them were reported to have lived godly lives. Divine grace enthroned in the heart leads to a better obedience of the laws of the *physical* life, as well as the spiritual.

Such are some of the lessons which we have entered into the labors of “ other men ” to learn. The work also which they began

* The writer copied the inscriptions on all the tomb-stones, known to him, throughout the whole town ; and took abundant testimony from about 50 persons from 92 yrs. of age down.

† Only 111 graves of persons over 24 yrs. old at death, and not reported to me as having been members of some church, were found in town ! And the facts about 7 of the 111 are UNKNOWN. These 7 are therefore left out.

‡ The lists of names of persons & ages can now be examined by any one.

§ This testimony, it was not very difficult to obtain ; as the first burial in town, (that of Silas Beach,) occurred July 4, 1796 : the first settlement made (by Hezekiah Parmelee) being in 1787.

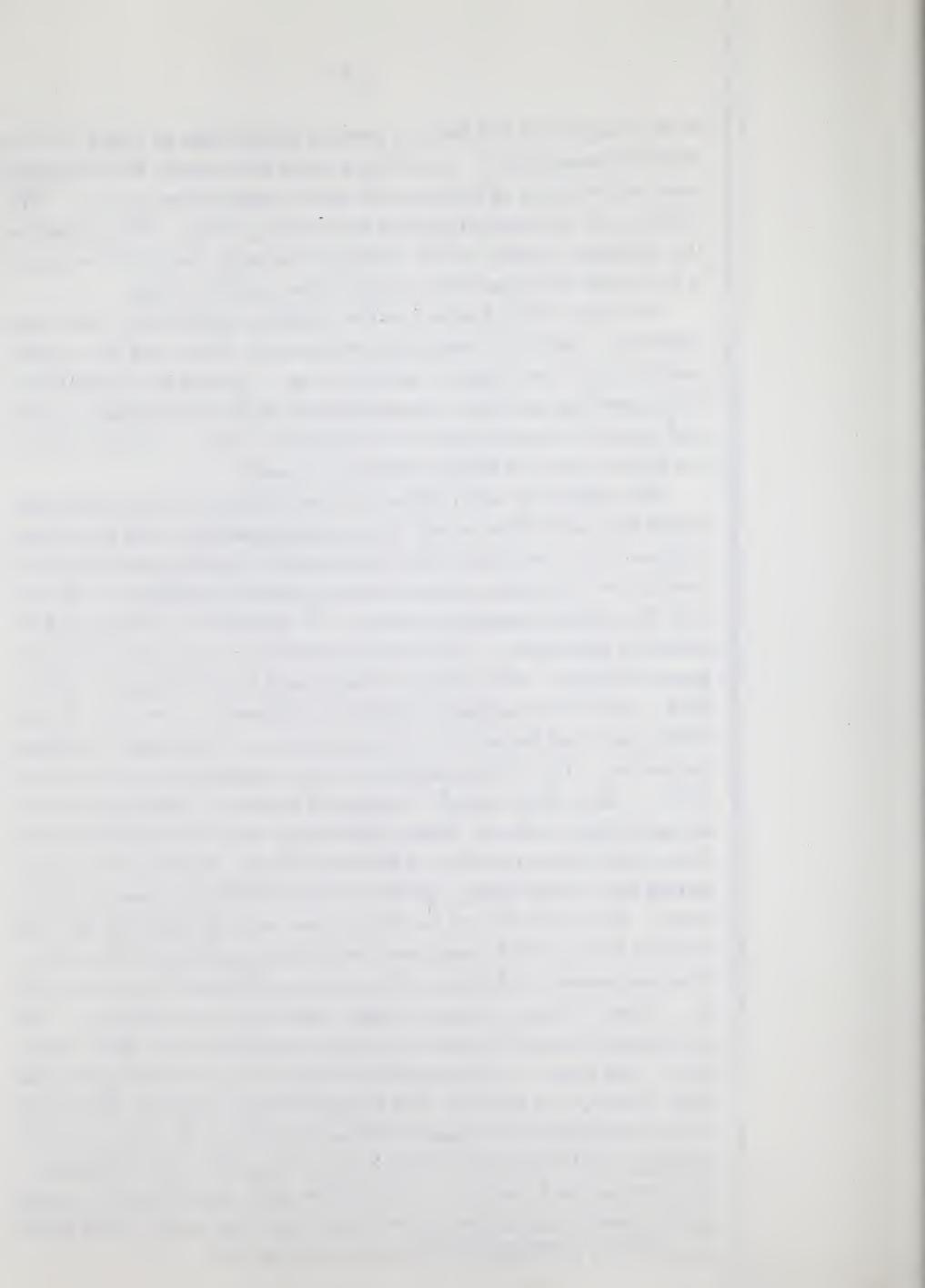
¶ Of the 134, 2 died over 90; 14, over 80; 32, over 70; 50, over 60; 66, over 50; 81, over 40.



to do, they have left for the present generation to carry on toward its completion. And this work is left mainly for the young men and women of this church and congregation to do. The fathers and mothers in Israel are passing away. What shall be the religious history of the town for the next twenty-five years, is the most vital question before these youth to-day.

In view of the history of the church, which has now been reviewed, there is reason for gratitude to God and the godly people who have done so much for us ; reason for humiliation that more has not been accomplished in the seventy-five years, and room for encouragement in time to come ; for the God of the fathers, and of former revivals, is ours.

We gather in our religious home to-day, to review the past. Could we call before us all those congregations, that have worshipped in connection with this church, for three-quarters of a century, — in barns, school-houses, private dwellings, in the old and the present meeting-houses, — it would be a moving and instructive spectacle. Hundreds of persons, even after they have gone to heaven, will delight to look back to this church in Westford, — the home of their spiritual childhood, — as we, to our birth-place and the scenes of our early days. Here they had their probation. Here they suffered, in the experience of conviction of sin. Here they found "the gate of heaven," and rejoiced over the salvation of others. From hence they went down to the grave, laden with the experience of God's goodness. Some have come to attend this Anniversary, as they would revisit the home of childhood. It is well for us to strengthen our attachment for this church, to recall its history and cherish the memory of other days. The memories, and many of the graves, of its dead are here with us. Good wishes of many living, near or far, are with us. The prayers and benedictions of its former ministers are with us to-day. Our God, — the merciful Father, the great Redeemer, the Holy Spirit, — is with us. Let us gather stimulus from the record of God's dealings in the past; look at the needs of the present; and, trusting God with a true faith, and serving Him and our generation with a good courage, let us arise and strengthen the walls and replenish the altars of our Zion, and SEE WHAT OUR GOD AND OUR FATHERS' GOD WILL DO FOR US !



ANNIVERSARY HYMN.

Psalm 48 : 9.

With songs of glad thanksgiving,
We come with one accord,
To Thee, our ever living,
And ever present Lord.
Our fathers did before us,
Thy loving-kindness prove:
That kindness still is o'er us;
We, too, would praise thy love.

Among these hills, was planted
Thy church, long years ago;
Thy help, in mercy granted,
Has kept it until now.
Continue, Lord, to guide us,
That we may keep thy way;
And grace and strength provide us,
For every coming day.

Whatever may assail us,
We fly to Thee for aid;
Thy strength can never fail us,
We will not be afraid.
In love and faith abiding,
Help us to spend our days;
And in Thy care confiding,
To give unceasing praise.

A. T. B.

THE TOWER

BY JAMES RUSSELL LOWELL

WITH ILLUSTRATIONS BY

CHARLES DODGSON

AND A HISTORY OF THE AUTHOR'S LIFE

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REV. J. H. WOODWARD'S ADDRESS.

Such has been my health, that I have been obliged, with great reluctance, to decline any prominent or studied participation in the exercises of this very interesting occasion.

Grateful that I am able to be here, I now arise at the earnest solicitation of my friend, your pastor, to say a few things that may suggest themselves to mind at the moment.

You have had an elaborate and faithful presentation of the more important history of this church, from its beginning. Its foundation under God was laid by a master workman, — a thoroughly evangelic man, whose praise is in all the churches. This doubtless has had more to do with its subsequent growth and honorable record than may generally be supposed. A right start, out of right materials, is an important point gained in the life of any church; and must necessarily have much to do with its ongoing, symmetry and power. It has been my privilege to be acquainted with the Rev. Jedediah Bushnell, the founder of this church, and with some of its original members; and I can assure you, "there were giants in those days," — men whose little fingers were heavier than the loins of many in the churches of this day. Their piety was of a heavier stock. Their influence reached farther and sunk deeper. The distinction between them and the unregenerate world, was broader and more striking. And so also, when I call to remembrance the men and the women who were here, when I first came to this town, — a young and inexperienced man, — those men and women, begotten by those great revivals that characterized the early part

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of this century ; and who, by their first pastor, were laid up into this spiritual temple, my impressions are strengthened and my convictions become a certainty. When in 1837, I was called to be the minister of this people, all my feelings rebelled. The face of the town was rough and forbidding. The people, though intelligent, seemed unpolished, old-fashioned and plain. They received mails but two or three times a week. Their meeting-house was of enormous size, uncomely, antiquated, cold, and standing out upon the open common, with roads on all sides of it. Their old and popular minister was still here, and it did seem like presumption for me to attempt to fill his shoes. I had just come from the schools, with shattered health, with little faith and piety. And, in addition to all this, a period of great excitement, religiously, politically and materially, had commenced its disorganizing work ; and no finite mind could foresee the result. New-measurism, Unionism and Millerism were raising the winds ; overriding the distinguishing doctrines of grace, and threatening the stability and unity of the churches. The antislavery excitement was rising in its might, and rending the old political parties, — preparing to enthrone itself in the hearts of the people. Many of the agitators in this movement, — at the time of which I speak, — were violent and denunciatory. The ministry, the church and even the American Board, were assailed as antichrist. The sabbath and the sanctuaries were demanded for their philippies : and, when denied during the ordinary hours of religious worship, it was held up as evidence of proslavery opposition. It was about this time also, that the temperance reformation took a new departure ; and, by its demand for legislation, laid the foundation for a great deal of work and violent opposition. The Legislature began very modestly, by granting to the towns and counties the right, by vote, of determining whether or not they would have any persons licensed to sell spirituous liquors within their bounds. This of course opened up new sources of argument, and made a lively canvass every year throughout the state. Westford was always, I believe, in its vote, against free rum. But there was a great deal of work, and some of it pretty rough, put into the town. And there was one more distracting influence, which



we must mention. The gold mines of California were laying bare their treasures, and firing the love of money, the greed of gain and the spirit of adventure, to their highest pitch; and thus materializing the thoughts and feelings of the nation. A new meeting-house also had to be built, and was built and consecrated to God, in the first three years of my ministry.

Now how could I assume the responsibilities of pastor of such a people as this, at such a time, and under such circumstances as these? It was not done till after much thought and prayer, — till the duty became plain, I may say, irresistible.

On entering upon my work, I was at once received with great confidence and cordiality. The congregations were uniformly large, I think the largest I found in the county, outside of Burlington. The choir also was large, able and united. It was under the charge and leadership of S. G. Merriam, for about 20 years. He was a man of fine musical voice, taste and culture. Our church and prayer meetings were generally well attended, and were interesting, by reason of the ability and cheerful cooperation of the laity.

There was also a large class of strong and true men in the society, who manifested about as much interest in religious matters as the church, and who stood by the pastor with a devotion and unanimity not surpassed by the brotherhood. They were, in many instances, men of property and standing, regular attendants on the means of grace and liberal contributors to every good cause. They were men who had come down through the great revivals, for the most part indulging Christian hopes, but for one reason and another, had not publicly united themselves unto the people of God. Of course we had to meet the new and exciting order of things to which we have referred. We could not avoid it. A church of such standing and influence as the Westford church, was an object to be gained; and hence we were beset behind and before. We were like the bush in Horeb, — on fire, but not consumed. The prospect at times was threatening, dark and trying. We did not all think alike. There were some in the church who loved new and strange things; and desired to try the experiments which were becoming so popular all about us, and which produced, wherever they



came, such harvests of discord and disaster. Happily those among us who wanted these things were good brethren, but always in a hopeless minority. The great majority of the church, and a still greater majority of the society, stood by and supported the pastor in all his positions. They did it, as I suppose, because they believed the pastor to be right. I know that he thought himself to be right, and felt most deeply that he as a minister was no more truly commissioned to proclaim the truth, and to build up Zion, *than to defend them*; — that he might be doing a work as acceptable to the Master, in guarding the fold as in adding to its numbers; — in standing by and upholding principles, order and right, when assailed, as in making them known unto the world: and so, right or wrong, one prominent object of his ministry was to uphold and defend the “old landmarks of the fathers,” — those principles, usages and truths which had received, not only the seal and approbation of the church in its best state, but the seal and approbation of God himself.

The state of things to which I have referred was not favorable to revivals; and there was no such general and copious outpouring of the Spirit, during my ministry, as had been experienced by the church at an earlier period: yet God granted us several seasons of marked religious interest, and of somewhat extended ingatherings of precious fruits unto Christ. In the winter of 1837-8, we had a very pleasant revival, which commenced at a neighborhood prayer meeting, maintained at “the Hollow,” and resulted in the hopeful conversion of some 40 souls. Also another, of somewhat wider range, in 1839-40, seeming to originate from a funeral discourse, preached on the death of a young merchant, — by the name of George Hale, — from the text, “Prepare to meet thy God.” Numbers, subsequently giving in their relation to the church, gave this occasion as the cause of their awakening. And so, all along during my ministry, there were frequent tokens of God’s presence in the bestowment of his saving grace. They were like the falling dew or the gentle shower. Of course, the causes of depletion in the church were actively at work. Death and removals were constant; oftentimes cutting down the old pillars, or dismissing



its active and enterprizing members, and sending them to regions where God had need of them. And in the society too, we had a corresponding result. *Change, change*, is written all over the face of this parish ! What a mighty concourse has gone to the encampment beyond the river, from this town, in the seventy-five years we are celebrating to-day ! The occasion gives, at least to their memories, a resurrection ; and causes them to pass in sad and long array before us. Very few are here in body, who were here seventy-five years ago ; and those that are, are on the very *verge* of the eternal. The first two pastors of this church, who ministered to it for over half a century, are yet among the living ; while the greater portion who shared in their labors, are among the dead. Here and there we see some who stood by us, and worked with us, — men and women of precious memories, — but the greater portion are the descendants and representatives of those who were here and are gone.

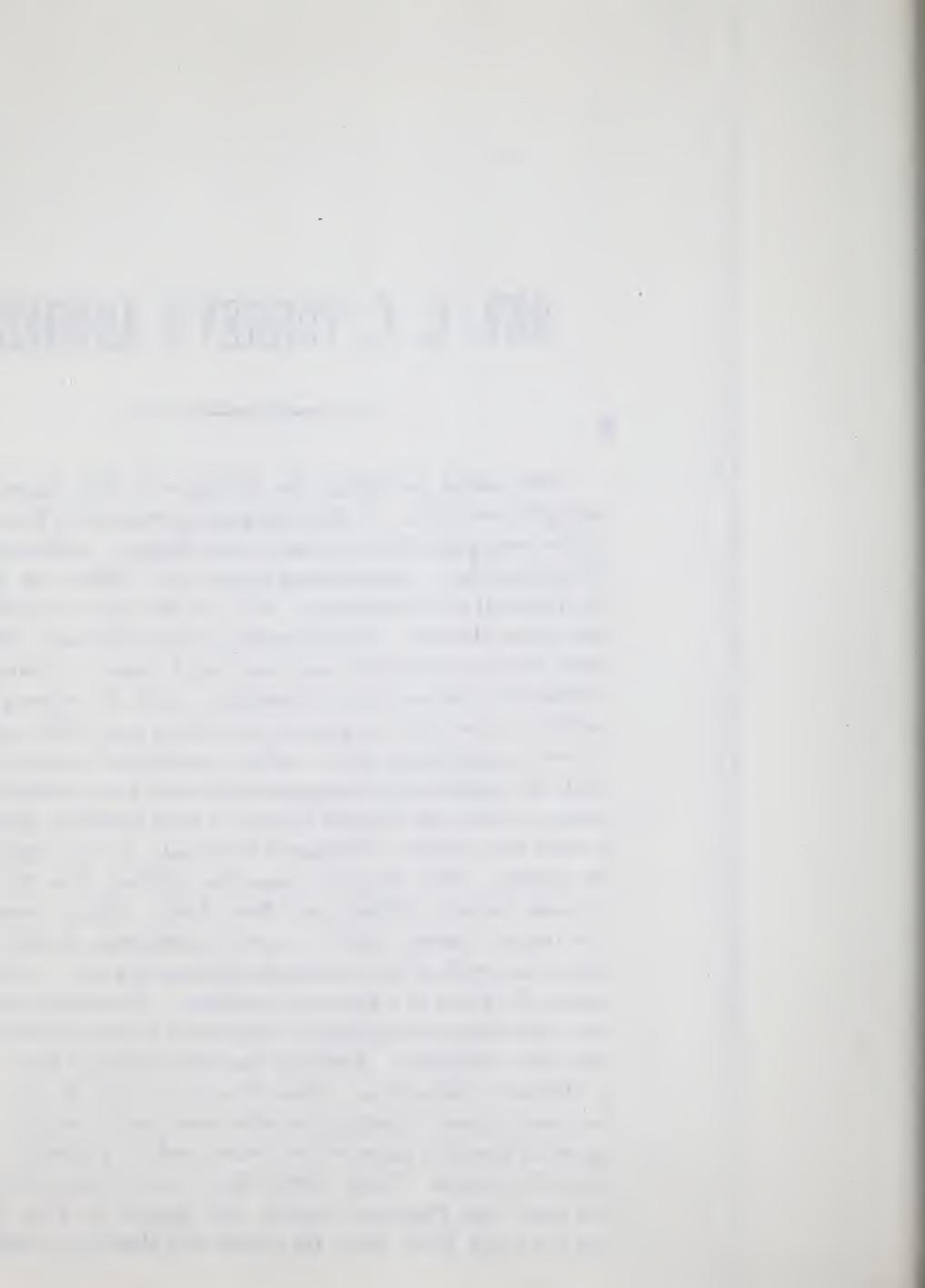
Permit me to say, dear young friends, that on you are to rest the responsibilities of perpetuating this church and maintaining its character for a sound and saving piety. Stand not around it only, but gather into it with your whole hearts, making it more powerful for good, in the years to come, than it has been in the years that are past. And may God's Holy Spirit rest down upon you, in its saving and sanctifying might.

Nor can I close without referring to a very pleasant feature in this gathering. We see here to-day numbers from different parts of our country, who were once residents of the town, who have come back after an *absence* of years, for a hearty reunion with the old church that gave them Christian nurture, and to look again upon the old homesteads, that have long been vacant, and to visit the cemeteries where their fathers sleep, — to look upon the farms they once cultivated, the mountains and valleys they once loved, — to greet the friends of former years, telling their stories and hearing yours, of God's dealings since you last met. I know that they have a hearty welcome from you all, by the feelings of my own heart ; and that you will make their visit as pleasant as is possible. And now, that God may make the future of this church, in every respect, more glorious than its past, is the prayer of my heart.



REV. C. C. TORREY'S ADDRESS.

The period including the life-time of this church is remarkably eventful. In the back-ground we see the French Revolution sweeping like a tornado over Europe, obliterating the old landmarks,—proclaiming a new era, which was to mark the downfall of Christianity. We see our own republic, like the young Hercules, throttling the power of France and of England, in two successive and successful wars;—doubling her territory by the cession of Louisiana; and, by subsequent acquisitions, covering the greater and better part of the continent. We see a population of five million multiplied to nearly forty; while the facilities for intercommunication have brought the extremes of this vast domain almost as near together, practically, as were the extreme counties of Vermont, at the beginning of the century, when four days was the quickest time that could be made between Albany and New York. Steam was then a new motor, almost untried: now it performs, in this country alone, the work of two hundred millions of men; and, in the world, the labor of a thousand millions. Inventions have kept pace with this advancement. Machinery is now the rule; hand-work, the exception. Farming has been changed from drudgery almost to recreation. Natural science, then in its infancy, has grown apace: opening to us the wonders of creation; teaching us to turn the pages of the rocks, and to penetrate the secrets of the stars. Only eighty-three years before this church was born, the Ptolemaic system was taught in Yale College; and not until 1718, were its pupils told that the world moves,



and that the sun is the center of the solar system. Not until this church was twenty years old, were good Catholics allowed, by the annulling of the bull of excommunication against Copernicus, to doubt that the earth is the center of the universe. And there are foreshadowings of still grander progress in the future. All around us, in the clay, lie tons of a metal of only one third the weight of iron, of wonderful toughness ; which, with its alloys, is destined to shelve the iron age with the age of stone and bronze, so soon as a flux can be found, by means of which it can be cheaply, and so abundantly, rendered from the soil. What is then to hinder the aerial voyager, with a steam-engine of extreme lightness, yet almost indestructible, from exploring the gulf-streams of the atmosphere ; and floating quietly from continent to continent, at the rate of 125 miles an hour ? Will not He who has so remarkably timed the discovery of this continent,— the opening of the coal-fields, the treasures of gold, silver and copper ; and, in the very hour of our necessity and peril, caused the rocks to "pour out rivers of oil" : when the exigencies of his kingdom shall require or admit, bring forth this new metal (aluminium) as the means of still greater advancement ?

It becomes us to inquire whether, as a Christian people, we have rendered unto God according to the benefits received : whether the church of Christ in this land has recognized her opportunities, and made the most of them, for the extension of the Redeemer's kingdom. The world is now brought to her doors. London or New York is, by telegraph, within twenty-four hours of most of the larger cities of the world. The foundations of heathenism are crumbling under the mighty solvent of universal intercourse. Copies of the Bible can be multiplied, at a comparatively trifling expense, and sent to every quarter of the globe. The translations of the Scriptures, which at the beginning of the century, could give the Word in their own language to only one-ninth of our race, have been multiplied until nine-tenths of the world's population may find recorded in their own tongue the wonderful works of God. The two hundred millions of Mohammedans find the Scriptures peculiarly attractive, through the superiority of the printed page to any



form of Arabic which was ever seen before. During the life-time of this church, the Missionary work has sprung from a mustard-seed into a noble growth ; and the invitation has now gone forth to the ends of the earth : " Come, for all things are now ready." But what as a people are we doing to provide these millions with the bread of life ? How are we employing our vast resources, as respects the kingdom of Christ ? Six millions of dollars per annum for the support of the Gospel at home, and perhaps one-fifth of that amount for the Gospel abroad ;—seven millions for ministers :—seventeen millions for dogs, seventy millions for tobacco and *seven hundred millions for intoxicating drink !*

There are great and alarming exigencies growing out of our prosperity ; and particularly connected with the increased facilities for intercommunication. These are concentrating our population in large towns and cities, and multiplying the perishing and dangerous classes. The increase of population in the cities is more than double the average increase of the population as a whole. The rural districts are depopulated, and the conservative and purifying influence of the rural element in our population is rapidly diminishing. Great cities now repudiate the laws of the state, whenever they please. Where, e. g., is the prohibitory liquor law executed ? Only in the rural districts. And they who now trample upon state enactments will soon, by the very force of numbers, determine what those laws shall be, and that under the control of the whisky-ring. The rural population, and especially the rural churches, have a great work to do ; and it is a work encompassed with increasing difficulties. They must be keepers of the vineyards, and yet their own vineyards they cannot keep. It is theirs to quarry and shape the stones, which shall elsewhere be built into goodly temples which their eyes may never see. Such has been the work of this church in the past : such, more largely and more discouragingly, to human view, is to be her work in the future.

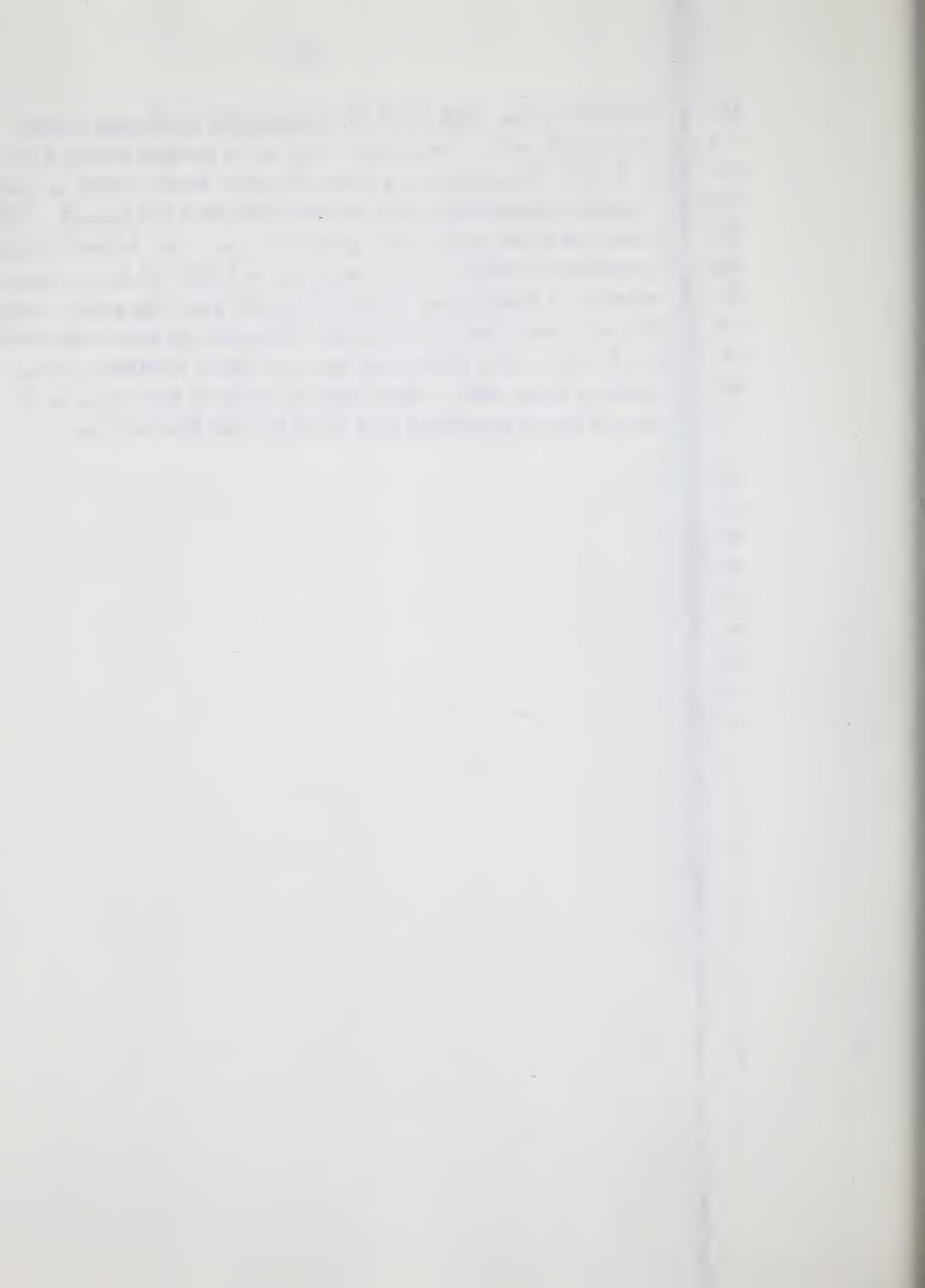
Many who mingle in these services to-day may hope to witness this church's Centennial Anniversary. You who have but now buckled on the armor in your youth, may some of you



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remain by the stuff until the hundredth birth-day comes. Do your work well. See to it, — for so it should surely be, — see to it that the twenty-five years to come shall record a more abundant harvest than the seventy-five that are passed. Others have sown the seed ; it is yours to reap the harvest : not for yourselves indeed, — not, we fear, to build up here a more numerous or prosperous church than the past has seen, — but, so far as in you lies, to leaven all who grow up here with the Spirit of Christ, that when they go from these familiar scenes, — as most of them will, — they may go forth in his name to be vessels of honor sanctified and meet for the Master's use.

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REV. E. B. CHAMBERLAIN'S ADDRESS.

Dear Christian Friends:— I have anticipated great pleasure in expecting this anniversary, and now experience peculiar joy in meeting so many of my former parishioners and others, on this delightful day of this Centennial year, in this shaly grove, around these bountifully-spread tables expressing so generous a Christian hospitality, to celebrate the institution of this church, Aug. 7, 1801. There is however, an element of sadness throwing its shadow over our festivities, as we are so vividly reminded of our deceased associates in this church, whose places with us are vacant to-day.

In order that we may have more correct ideas of the eventful period through which the Lord has preserved this church, I would call your attention to some events cotemporary with its institution. Then, the population of the Union was 5,000,000; of Vermont, 154,000; of Chittenden Co., 2732; of Westford, 648. Ten years before, it was only 63 persons. Jefferson, the third President, had been in office five months. Washington had, one and a half years before, and Isaac Tichenor was Governor of Vermont. The National Government had been in existence only twenty-five years. There were but sixteen states in the Union, Vermont having been admitted ten years before. The other twenty-two states have been added since and the population increased to 40,000,000.

The following year, a treaty was made between Napoleon I. and the United States, by which a large part of our present domain was purchased of France for \$15,000,000. Near this



time, Tripoli was at war with our nation. George III. was king of England, in the fortieth year of his reign, and died nineteen years after. France was under Napoleon I., who was made Emperor three years later. Alexander I. of Russia was in the first year of his reign, and the bloody battles of Marengo, Trafalgar and Hohenlinden were near that time.

Of the one hundred ninety-six Congregational churches reported in 1876, only sixty-seven were organized before this. The oldest, Bennington 1st, was organized 1762; the oldest in the county, in Hinesburgh, 1789. One hundred twenty-two existing Congregational churches have been formed in the state since 1801; — among them some of the largest. The churches in Cabot, Waterbury, Richmond, Underhill, Swanton, Stratton and Rochester were organized the same year with Westford. As a self-appointed delegate from these sister churches of the same age with this, scattered over various parts of the state, I would tender their congratulations to this sister church for the strength and prosperity you have been granted.

During my ministry of nearly three years among you, I was often with various families, in scenes of much sickness and many deaths. I officiated at more than forty funerals; and, among those then consigned to the grave, were fathers and mothers in the church, young men and maidens and little ones of various ages. My space will allow me to name only a few of them: — Mrs. L. M. Bates, whose departure left six tender children motherless; Mrs. John Allen, whose death was a triumph; Mrs. Warren Holmes, a sincere Christian; F. C. Wilcox, the faithful Sunday School Superintendent; Anna Osgood, who has so many Christian descendants to testify to her pious fidelity. Thomas Richardson, Oliver Goodrich, David Castle, Chauncey Weaver, John Haselton, David Haselton, Frederic Cook, Jacob Macomber, Lynn Farnsworth, Avary Burdick, Moses Bates, were all aged citizens, and most of them church-members. Mrs. Dea. Bowman was a "mother in Israel," whose works praise her, and Dea. Bowman, who has recently died, was ready to subject himself to any personal inconvenience, when he could be of service to the church.

And now, may I address a word to the young people of this



town, for whom I labored and prayed? You may perhaps have thought us ministers severe and unsympathizing, as we unfolded the plain terms of the Gospel, but we are called to repeat that solemn and sublime proclamation: "Say ye to the righteous, 'It shall be well with him; * * * Woe unto the wicked! it shall be ill with him.'"

Children of an ancestry so pious and self-sacrificing, — the fruits of whose devotion to Christ are made so apparent to-day, as we take a retrospect of the past, — will you not in the future sustain and cherish this church which was so dear to your fathers and mothers, and that has been a fountain of so much benefit to this town and to the world, that they who may succeed you in the changes of time, may commemorate your Christian labors with as much satisfaction as we narrate the past on this Anniversary.

REV. ALVAH SABIN'S ADDRESS.

Ladies and Gentlemen :— I have been kindly invited by the pastor of the Congregational Church of this place to address you, on this seventy-fifth anniversary of that church, and give a brief history of the origin and progress of the Baptist Church of this place. I am selected as the person to address you from the fact that I am an old man, and that I preached to this church, every other Sabbath, from 1822 to 1829. I was then a young man, just from the Theological Institution, then recently established by the Baptist Triennial Convention, located at Philadelphia, which was soon after removed to Washington, and is now the Columbian College in the District of Columbia. As I left the school I received an appointment as a missionary, from a society in Pennsylvania, to be expended in Northern Vermont and Lower Canada. So I commenced by preaching at Cambridge, Underhill, Johnson, Morristown, Craftsbury, Irasburgh, Potton, L. C., Sutton, Dunham, St. Armand, Stanbridge; but on coming round to Cambridge again, I received an invitation to preach at Cambridge Center one-half of the time for a year; and, through the agency of a Mr. Ward of Underhill,—the man that had no legs, as the older people will remember,—I was invited to preach in the old Congregational meeting-house at the center of the town. Here I preached for one year, and I enjoyed it as well as I have any year since that time. Dea. Humphrey and Dea. Coleman were honest, sober Christians. The second year, through the influence of Dea. Jonas Hobart and Dea. Isaac Chase, I came to Westford to preach

THE TOWER

BY JAMES THOMAS MURRAY

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WITH A HISTORY OF THE TOWER OF LONDON

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for half the time; while I continued at Cambridge as before. The Baptist church was very small, and had not had preaching for some time past, and but few society-men that felt bound to aid in supporting preaching. All that the church felt able to promise me was fifty dollars for the year; and I made no objection, for I did not know but it was all it was worth: but they said they would pay more as soon as they were able; and, without any solicitation on my part, they doubled and trebled and quadrupled it. At this time, they had no meeting-house. The meetings were held in a little old school-house somewhere on the green, at the center of the town. I recollect that they built some sheds around two sides of the house and made slab-benches to sit on, and then, by taking out the windows, all could hear. We enjoyed these conveniences for the first summer; but, as cold weather came on, we had to confine ourselves to the house again. At this time it began to be talked up that we must have a meeting-house; but as the society was small and poor, it was proposed to the M. E. Church to join in building a house, and to this they acceded. A committee was appointed and a constitution was formed, fixing the principle of the occupancy of the house, and during the winter preparations were made, and the house was erected the next summer. And I can say that I never saw so much enthusiasm in any public enterprise as I saw in the erection of that house. Every family took an interest, and they taxed themselves to the extent of their ability, and contributed their personal labor and their timber and stone and the making their brick. As I stayed at their houses, they talked about the new house and seemed to anticipate much satisfaction in the occupancy of a good house; and after the house was up and enclosed, the workmen would remove the shavings and arrange seats on Saturday evenings, and the people would hold their meetings there on the Sabbath. This was done for some time before the inside was completed. It was a house, as I now think, of convenient size and structure. It was at a time when the people began to cut down the height of the old-fashioned pulpits. I recollect that I was consulted on this subject by the workmen; and they got me to stand on a work-bench to ascertain about how high the pulpit-floor should be;



and I now think its construction was more symmetrical and convenient than it is now. I felt to participate in the zeal of the congregation. I preached as well as I could, and the people heard as well as they could, and the Lord seemed to bless us; and during the first winter we occupied the house all the people attended meeting, and at one time I suggested that we would spend the intermission in a conference, and before we could close the after-noon was gone and we closed without preaching. From this followed a very pleasant and happy revival, and it was common to both societies and continued through the winter. As near as I can recollect, about seventy united with the Baptist church. I recollect that the Baptist church adopted a plan of assessing themselves for the support of preaching. It was this: they met and formed a grand list of their own and proportioned it as equitably as they could; and then they determined the sum to be raised and assessed it on the grand list. They then wrote a subscription in usual form and affixed each man's name and his corresponding tax to this subscription, and then this was circulated in the society and each man signed what he felt it his duty to sign. The advantage of this plan was that there was no complaint that the members of the church did not pay their proportion.

The Baptist Church of Westford was organized in 1798. It had been in being about eighteen or nineteen years when I first knew it. I recollect that while I was a licensed preacher,—about the year 1817,—I went to Westford to preach in the stone school-house, in the Chase neighborhood, and then I met a young man by the name of Ira Chase, who was a graduate from Middlebury College, and then a theological student at Andover, Mass. I tried my best to have him preach; but I saw by the look of his eye that he had no intention of preaching at all; so I had to go forward and do the best that I could. I recollect that it made the sweat start down my back. The first Association that I ever attended after I made a profession, was held at Morristown; and this Mr. Ira Chase was there. At this meeting he interrogated me as to my course, marked out for myself, and urged upon me the necessity of my devoting as much time to study as might be practicable; and under his



promptings and aid I am indebted, more than to any other man, for the limited education that I received. This Mr Chase, as you all understand, was the son of Dea. Isaac Chase, and afterward Dr. Chase at the head of the Theological Institution established at Newton Mass. At the time I was at the Institution at Philadelphia, in 1819—21, Dr William Stoughton and Ira Chase were the Professors, and were my teachers. My theological course was under Prof. Chase's tuition. The Rev. Peter Chase was my class-mate and my room-mate and bed-fellow. The Rev. Joseph Ballard was licensed to preach by this church, and attended the same Institution that I did, but after it was removed to Washington, D. C.

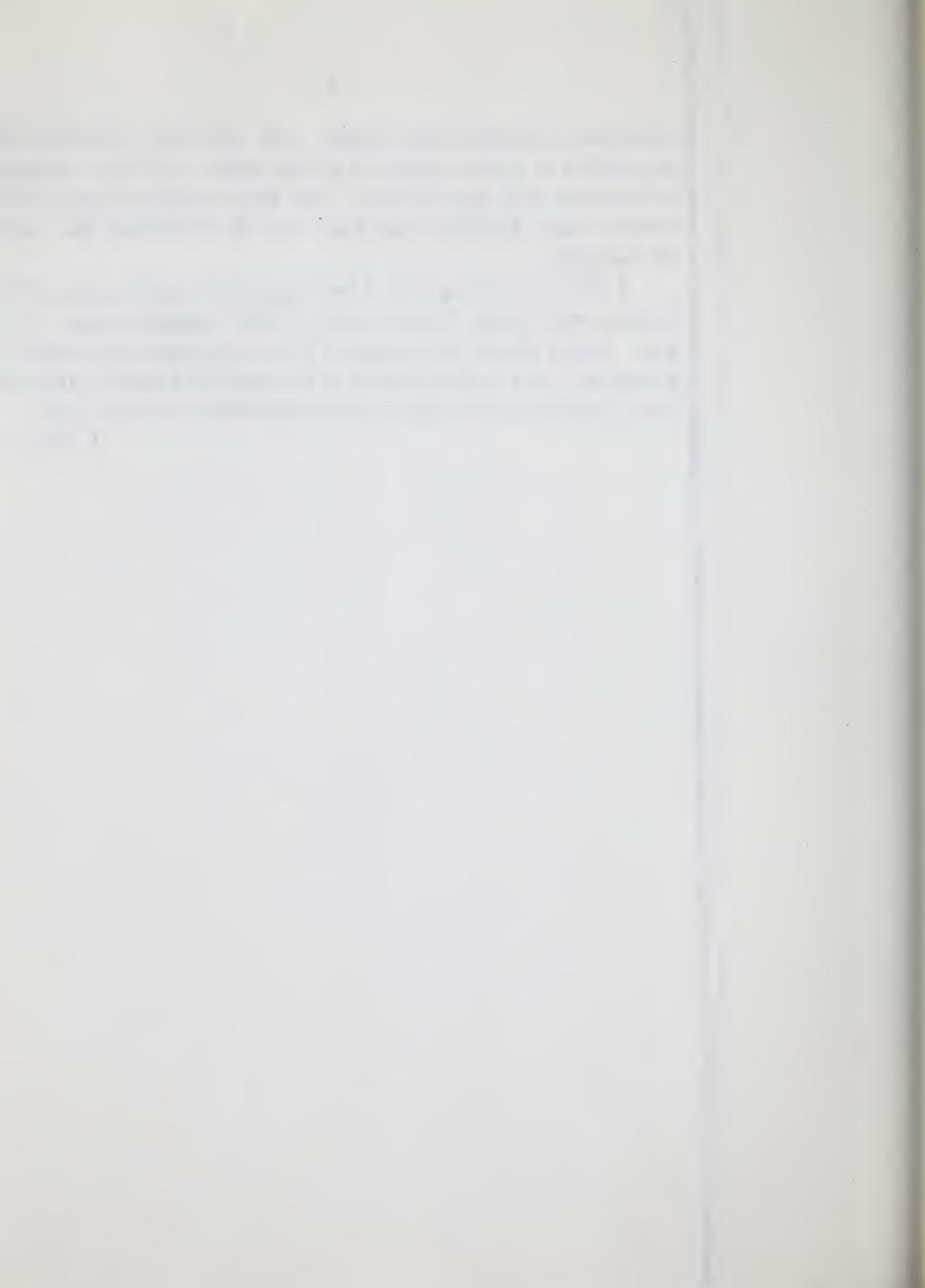
I was acquainted with most of the members that constituted this church at its organization. They were Dea. Isaac Chase, Dea. Uriel Stewart, Brethren Jonathan Chase, Reuben Burdick, Jonas Hobart, Solomon Hobart, —— Ingersoll, Wm. Weaver, Levi Farnsworth, Avary Burdick, Truman Chase, and later, Isaac Chase, Jr., Luther Chase, Tyler Chase, Ira Farnsworth and one or two brothers, and most of the wives of these brethren were members of the church when I came here. There were a number of society-men that took a deep interest in the welfare of the church. Among them were Mr. Dan Griffin, Mr. Jacob Macomber, Daniel Macomber, Hervey Macomber, Mr. McClellan, Mr. Allen Stone. These were constant attendants at meeting and regular supporters of preaching. In the Baptist congregation there were several large families and many of them became members of the church. About 1826 the Baptist society built a parsonage at some expense, that has been occupied for this purpose ever since. The meeting-house has been new-modeled and a steeple has been built and a bell put into it and the right of the M. E. Church has been bought out. This church has had several preachers since I left. The first was Bro. Hall. He was a young man of respectable preaching talent. This church has been supplied for several years by students from the New Hampton Academy at Fairfax. For fifteen years past, I have had no particular knowledge of this church. The first and old men of the church and society I knew to be plain, industrious, sober, persevering men that were confirmed in their



religious convictions and habits, and men that wielded their proportion of moral influence in the town, and set examples, as business men and citizens, that have tended to produce the orderly state of society that has ever characterized the people of this town.

I close by saying that I am happy to meet so many of the friends with whom I spent seven of the happiest years of my life. And I thank the pastor of this Congregational Church for giving me, as a representative of the Baptist Church, this pleasant opportunity of enjoying the festivities of this occasion.

A. SABIN.



ROLL OF MEMBERS

OF THE

CONGREGATIONAL CHURCH, WESTFORD, VT.

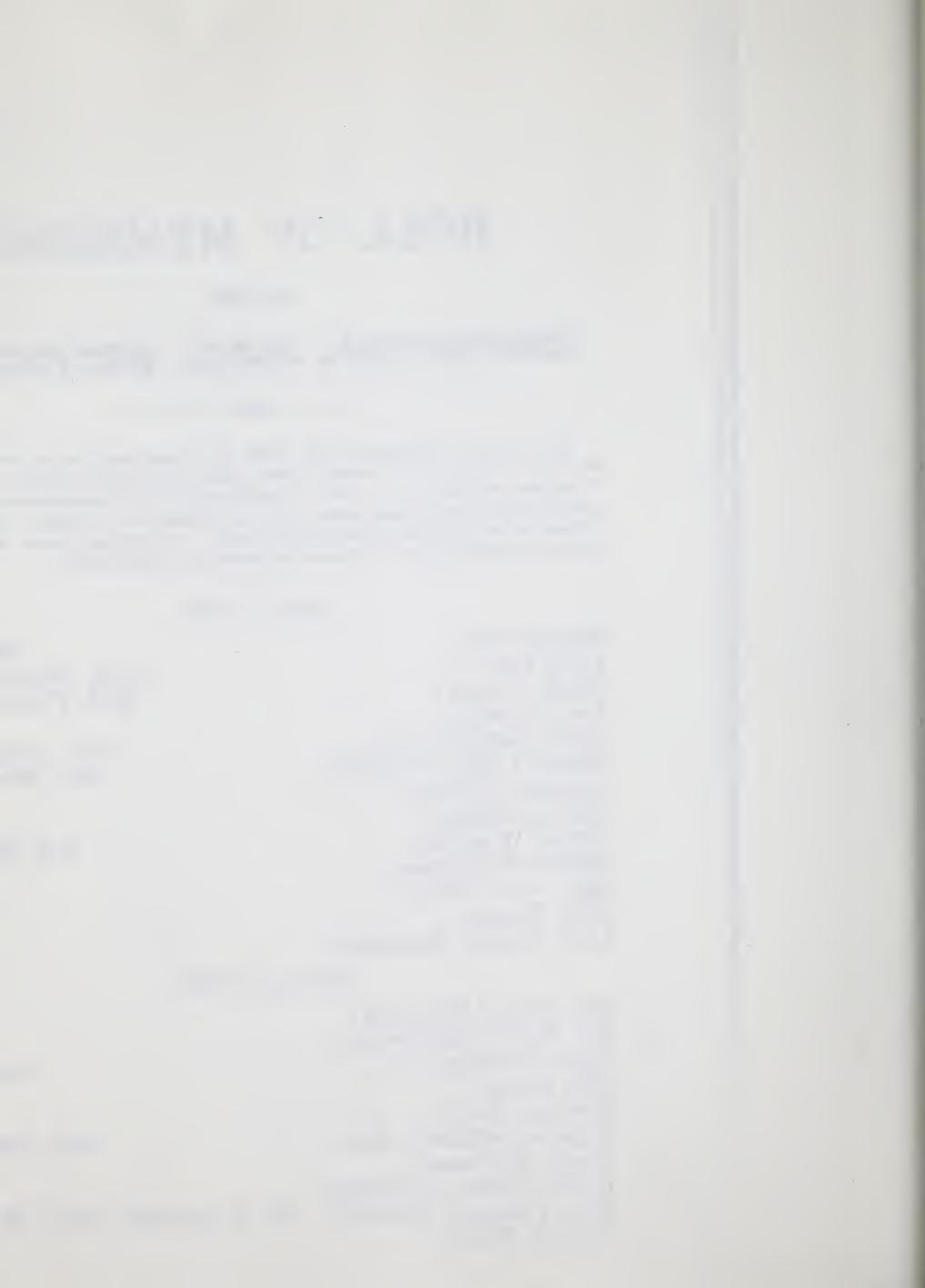
EXPLANATIONS.—The figures in the middle of the page show the date of admission to the church. The point “?,” instead of a date, shows that the latter is omitted in the records. “L” signifies received by letter. “Dis” means dismissed. “Ex.” means excluded. The maiden names of married women, when known, are given,—included in parentheses. Names printed in Italics are those of present members of the church. “A,” after such names, means that the persons are absent from town, but retain their membership in this church.

Aug. 7, 1801.

Benajah Case ;	died, 1818.
Lydia Case ;	died, December '02.
Martin Powell ;	died, February '45.
Lucy Powell ;	
Amos Partridge, Sen. ;	died, August '21.
Miletia (Ellis) Partridge ;	died, March '23.
Benjamin Wilmot ;	
Huldah Wilmot ;	
Shubal Woodruff ;	died, May '03.
Nathan Richardson ;	
Mrs. _____ Dwyer ;	
Sally Knapp ;	
Lucy (Case) Northaway ;	

Autumn of 1801.

Mrs. Shubal Woodruff ;	
Mrs. Nathan Richardson ;	
Amos Partridge, Jr. ;	died, '28.
Silas Powell	
Barnabas Beach ;	
Francis Northaway, Sen. ;	died, June '29.
Joseph Robinson ;	
Lydia (Moore) Partridge ;	
Mary (Mores) Witherill ;	dis. to Granville, Ohio, May '33.
Hannah Hooker ;	



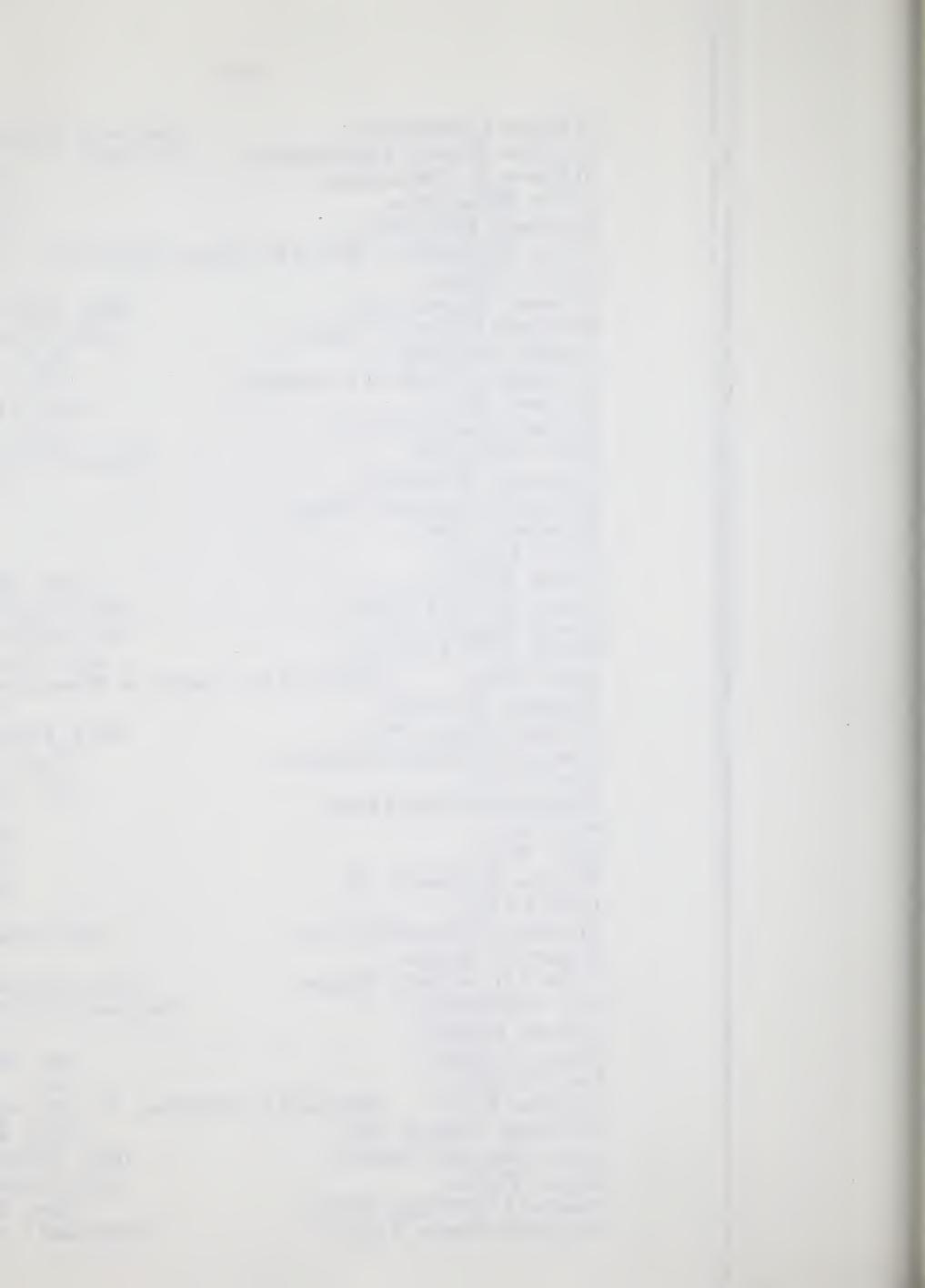
At this point many names that belong on our roll are lost. All the records kept by church-clerks previous to May 23, 1813, are missing: but private records were kept by Lucy (Case) Northaway, — Dea. Case's daughter and one of the original members of this church; — and, in a letter dated Dundee, Ill., Dec. 22, 1855, this Mrs. Northaway sent to this church a copy of part of her records and gave the names of the 13 original members and 10 others [see page 46] and spoke of "11 others," whose names she did not send, — making 34 who belonged to the church before the close of 1801. Mr. Parmelee's MS. speaks of "more than 70," received by him to the church during 1808. Hence, during *two of the twelve* years previous to 1813, about 85 persons joined this church, whose names may be missing from its roll: and during the years of which there is no accessible record no one can tell how many names were added, nor how many are missing. Perhaps some names were copied from the lost book to the oldest book now extant. Less than half of the names sent from the records of 1801, are on that book. It may not be a wild conjecture to say that 75 names are missing.

The following are names of members, the date of whose admission to the church is not given: —

Darius Varney, Sen. ;		died, '56.
Ebenezer Sibley ;	ex. '14,	died, '39.
Lydia (Beach) Sibley ;		died, '34.
Jared Dixon ;		died, '37.
Esther Dixon ;		died, '48.
Joseph Hoyt ;		died, '16.
Susannah Hoyt ;		dis., ?
William A. W. Johnson ;		?
Simeon Parmelee, Sen. ;		died, '20.
Jemima (Hopkins) Parmelee ;		died, '31.
Sylvia (Osgood) Marsh ;		died, '75.
Elias Marsh ;		?
David Haselton ;	ex., '17,	died, '48.
Hannah (Moore) Haselton ;		died, '55.
Paul Eager ;	dis. to Granville,	Ohio, ?
Betsey (Partridge) Eager ;	dis. to Granville,	Ohio, ?
Eleazer Neioll ;		died, ?
Edward Neioll ;		dis., ?
William Neioll ;		died, ?
Elizabeth Neioll ;		?
Martha Neioll ;	dis.,	?, ?
Patty Neioll ;	dis.,	?, ?
Hannah Neioll ;	dis.,	?, ?



William Cunningham ;	dismissed, September, '16.
Caroline (Bacon) Cunningham ;	dismissed, "
William O. Richardson ;	dismissed.
Laura Richardson	dismissed.
Elizabeth Richardson ;	dismissed.
Oliver Richardson ; joined the church about '08 :	dismissed.
Daniel Bridges ;	?
Thomas Rogers, Sen. ;	died, September, '30.
Elizabeth (Stearns) Rogers ;	died, February, '43.
Apollos Partridge ;	died, June, '27.
Parmelia (Woodruff) Partridge ;	died, May, '73.
Truman Beach ;	died, August, '60.
Hannah (Seely) Beach ;	died, May, '37.
Elias Woodruff ;	dismissed, October, '40.
Susannah Woodruff ;	dismissed.
Elizabeth (Stanton) Camp ;	deceased.
Elizabeth Camp ;	deceased.
David Camp ;	?
Abner Wilcox ;	died, March, '46.
Nancy (Curtis) Wilcox ;	died, September, '49.
Moses Ruggles, Sen. ;	died, September, '39.
Rhoda (Luce) Ruggles ;	died, January, '14.
Arbe Mixer ;	dismissed to a church in Massachusetts, '36.
Anthony Woodruff ;	dismissed.
William Henry, Sen. ;	died, February, '10.
Susannah (Robinson) Henry ;	died, May, '53.
David Gale ;	died, April, '10.
Elizabeth (Frisbie) Gale ;	died, '20.
Seth Rice ;	dismissed.
Mary Rice ;	dismissed.
Francis Northaway Jr. ;	dismissed.
Luther Case ;	deceased.
Tryphena (Parmelee) Case ;	died, October, '14.
Benjamin Morgan ;	died, '28.
Chloe (Woodruff) Morgan ;	died, September, '69.
Seth Richardson ;	dismissed, February, '22.
Jotham Barron ;	deceased.
Henry Garlick ;	ex., March, '36.
Lucy Garlick ;	ex., " '36.
Alpheus Earle ;	dismissed to Williston, Vt., December, '25.
Manasseh Osgood Sen. :	died, July, '55.
Anna (Buxton) Osgood :	died, February, '68.
James Taylor :	died, January, '44.
Saloma (Partridge) Taylor :	died, July, '34.
Benjamin Foster Taylor :	dismissed : died, '75.



Aaron Howe ;	died, November, '40.
Noah Lawrence ;	died, February, '25.
Clovina (Partridge) Lawrence ;	died, '61.
David Field ;	dismissed, '23.
Moses Bates ;	died, '68 ?
Haskell French ;	dismissed, '17.
Mrs. _____ French ;	died, '17.
Mary Morton ;	died, February, '41.
Zerviah (Partridge) Stone ;	died, '63.
Sarah (Sweet) Whipple ;	died, April, '48.
Elizabeth Northaway ;	died, August, '47.
Dolly Wilcox ;	died, November, '71.
Mercy Frisbie ;	deceased.
Violetta (Woodruff) McClellan ;	died, December, '55.
Sally Powell ;	dismissed.
Laura (Frisbie) Holmes ;	?
Mary (Robinson) Nye ;	died, December, '66.
Hannah (Nye) Worley ;	dis., April, '42.
Hannah Warner ;	deceased.
Mary Frisbie ;	deceased.
Anna Woodruff, [wife of Lem.]	died, July, '03.
Anna " [wife of Joseph ;] joined the ch., '17 : died, '30.	
Hannah Willis ;	dismissed, July, '26.
Lovisa (Sibley) Wales ;	died, February, '23.
Elisha Walker ;	deceased.
Charity " joined the church, '16 : ?	deceased.
Susannah Roberts ;	deceased.
Amira (Mead) Parmelee ;	died, January, '21.
Polly (Kendall) Fletcher ;	dismissed.
Lydia (Stebbins) Birge ;	dismissed, July, '24.
Sally Felton ;	dismissed to Fairfax, Vt.
Rachel (Case) Buxton ;	?
Abigail (Wilmot) Miller ;	?
Judith (Parker) Bond ;	deceased.
Caroline (Gleason) Sibley ;	died, August, '72.
Irena Sprague) Macomber ;	died, November, '43.
Mary Haynes ; dis. to the Baptist ch. in town, November, '39.	
Susan Hill ;	dismissed, October, '42.
Sylvanus Holbrook ;	died, August, '46.
Laurana Perigo ;	died, September, '26.

1816 & 1817.

Hannah (Hammond) Bowman ;	died, August, '40.
Eunice (Whipple) Earle :	dismissed, MARCH, '55.
Anna (Field) Blackman :	dismissed.



Ruth (Nutting) Slater ;	dismissed.
Polly Wood ;	dismissed.
Elizabeth (Nye) Robinson ;	died, September, '47.
Isabella (Taylor) Wilcox ;	ex., '22.
Katherine Castle ;	died, '21.
Betsey (Wales) Blackman ;	dis. to Jericho : died, Feb., '72.

1819.

Thomas Atwood ;	died, October, '46.
Luthera (Farnsworth) Sanford ;	dis. to Moriah, N. Y., '40.
Dinah Northaway ;	dismissed.
Mercy (Mason) Forbes ;	deceased.
Judith Farnsworth ;	died, August, '52.
George Thrasher, L. ;	deceased.
Mrs. George Thrasher, L. ;	deceased.
Mary Woodruff, L. ;	dismissed, '25.

1820.

Huldah (Woodruff) Bentley ; dis. to Jersey, Ohio, Aug., '55.
Mehetabel (Osgood) Whipple.

1821.

Hezekiah Howe ;	dismissed to Cambridge, April, '59.
Nancy (Martin) Howe ;	dismissed to Cambridge, April, '59.
William Fuller ;	died, '25.
Hosea B. Bates ;	ex., July, '37.
Hannah (Bowman) Bates ;	ex., July, '37.
<i>Thomas Rogers, Jr.</i>	
Hannah (Rice) Rogers ;	died, February, '75.
John Macomber ;	died, October, '41.
Mary (Dean) " ;	died, November, '23.
Thomas Richardson ;	died, October, '66.
Sylvia (Osgood) Richardson ;	died, October, '70.
Betsey (Richardson) Newton ;	dismissed.
Clarissa (Rice) Allen ;	died, April, '68.
Mary (Evans) Allen ;	?
Roxana Henry ;	died, MAY, '24.
Hannah M. (Wood) Hancock[?] ; dis. to MALDEN, MS., MAY, '53.	
Anna (Northaway) Wetherell ;	died, '67.
Happylona (Beach) Woodruff ;	dismissed.
Betsey (Rogers) Woodruff ;	dismissed.
Lydia (Buxton) Cook ;	deceased.
Phoebe (Chapin) Parmelee, L. ;	dismissed, December, '37.
Daniel Morse ;	died, '47.
Jane (Grahams) Morse, L. ;	died, November, '36.



1822.

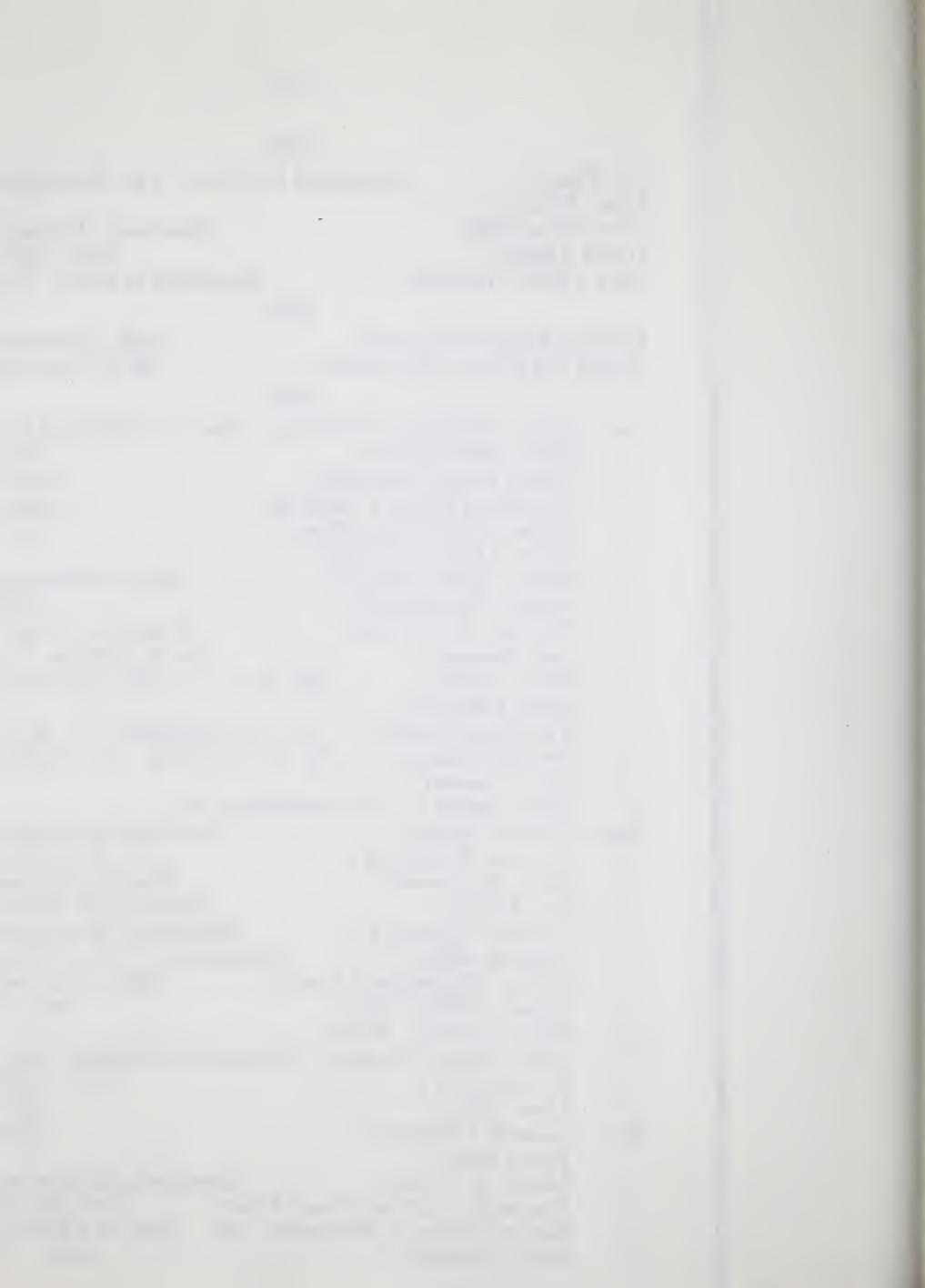
Ira Frisbie ;	dismissed to Milton, Vt., November, '36.
Elias Frisbie ;	?
John Woodruff ;	dismissed, January, '66.
David Castle ;	died, June, '68.
Sally (Hall) Thrasher ;	dismissed to Essex, Vt., '49.

1823.

Hannah (Day) Woodruff ;	died, February, '46.
Rhoda (Whitton) Macomber ;	died, January, '74.

1825.

Jan. Persis (Eastman) Nutting, L. ; dis. to Cambridge, Vt., '32.
" Eliza (Gale) Beach ; deceased.
" Laura (Gale) Partridge ; dismissed.
" Lucretia (Wilder) Partridge dismissed.
" Louisa (Partridge) Bliss ; deceased.
" <i>Electa (Rice) Partridge</i> ;
" Betsey (Rice) Henry ; died, November, '71.
" Josiah Farnsworth ; died, '42.
" Reuben Farnsworth ; dismissed, March, '55.
" Joel Newton ; dis. to Jericho, Vt., '38.
" Silas Parker ; dis. to ——, Ill., November, '36.
" Isaacs Calhoun ; ?
" Thaddeus Sawyer ; dis. to Burlington, Vt., Nov., '33.
" Dwight Conant ; dis. to Underhill, Vt., October, '33.
" Mary Conant ; " "
" <i>Jesse Atwood</i> ; a., in Cambridge, Vt.
Mar. Lyman Bond ; dismissed to Jericho, Vt.
" Lyman Rockwood ; ex., December, '50.
" Mary Rockwood ; dismissed to Jericho.
" Ira Allard ; dismissed to Essex, '30.
" Thomas Conant, L. ; dismissed, November, '33.
" Altheda Mixer ; dismissed to ——, Mass., '36.
" Betsey (Macomber) Castle ; died, February, 64.
" Fanny (Lillie) Wait went to Ill.
" <i>Olive (Cushing) Wales</i> .
" Polly (Bean) Varney ; dismissed to Fairfax, Sept., '30.
" Phoebe Olin ; died, April, '57.
" Lucy Olin ; deceased.
May Samuel Calhoun ; deceased.
" Estus Bond ; ?
" Lewis R. Wood ; dismissed, September, '55.
" Hepzibah (Richardson) Beach ; died, March, '74.
" Sarah (Whipple) Wickware ; dis. Now in Akron, N. Y.
" Salina Morgan ; ex. ?



1826.

Royal A. Avery, L. ; dis. to Cambridge, Aug., '31.
 Ira Hatch ; dismissed to Burlington, September, '30.
 Rowena (Halbert) Hatch ; " " " "

Judith Bunker, L. ; ?

Mary (Morton) Allen ; died, February, 44.

1827.

Betsey (Dorwin) Northaway ; died, August, '35.

Diana Frisbie ; ?

Ruth (Cook) Bassett ; deceased.

1828.

Ammi Sanderson ; dismissed to Essex, '43.

Mrs. Ammi Sanderson ; "

Daniel Richardson ; died, June, '31.

1829.

Chloe Osgood.

Lucy (Osgood) Bigelow.

1831.

Jan. Aaron Parks, L. ; dismissed.

" Nancy Parks, " ; dismissed.

" Charity (Arms) Evarts ; ?

Sept. Martin T. Howe ; dismissed to Jericho, April, '39.

" Preston Newton ; ?

" Calvin Bates ; ex., August, '33.

" Elizabeth Bates ; ?

" David Frisbie ; dis. to Farmington, Ohio, July, '36.

" Calvin Earle, Jr. ; dis. to Rochester, Wis., June, '41.

" *Denison R. Allen.*

" Daniel Proctor ; dis. to Granville, Ohio, May, '33.

" Oromel Walker ; ex., December, '33.

" *Martin P. Rice.*

" Harriet (Wilcox) Rice ; died, January, '43.

" *Mary F. (Rogers) Rice.*

" Shubal Dixon ; ex., February, '35.

" Leonard Hill ; ?

" William Richardson ; dismissed.

" Elizabeth Richardson ; deceased.

" Martha Richardson ; deceased.

" Otis Mixer ; dis. to ——, Mass., March, '36.

" Emily Mixer ; dis. to ——, Mass., March, '36.

" George Dunlap ; died, January, '71.

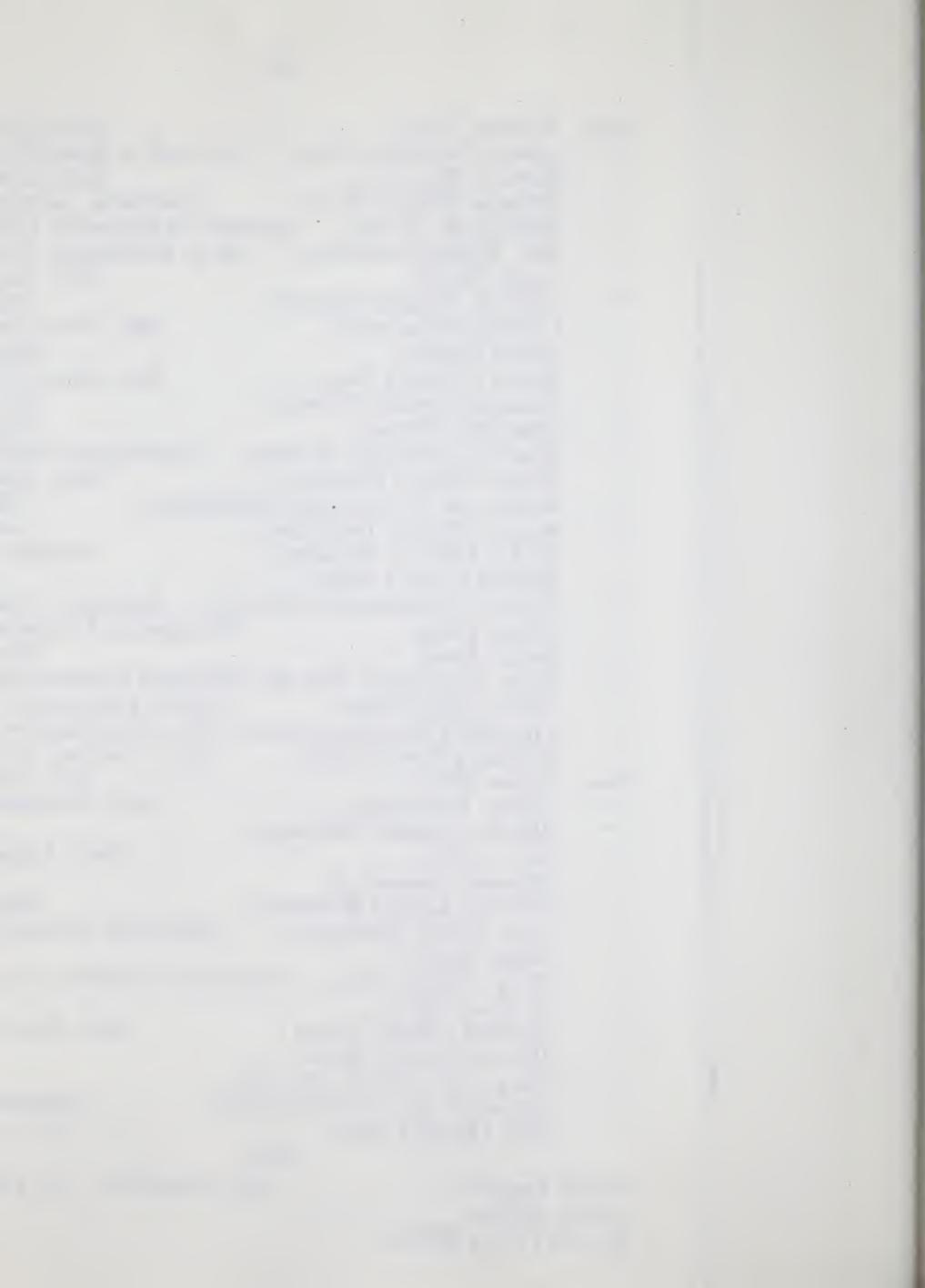
" David Sawyer ; deceased.

" William D. Rice ; dis. to Winooski, '69 : died, Apr., '74.

" Laura Ann (Woods) Rice ; dis. to Winooski, Apr., '69.



Sept.	William Wood ;	died, April, '46.
"	Nancy (Partridge) Wood ; dismissed to Granville, Ohio.	
"	Samuel Rice, Jr. ;	died, April, '70.
"	Philena (Bixby) Henry ;	dismissed, January, '50.
"	Harriet M. Woods ; dismissed to Granville, Ohio, '32.	
"	Mrs. Thaddeus Sawyer ; dis. to Burlington, Nov., '33.	
"	Sarah Wood ;	died, June, '35.
"	Lucy S. (Rogers) Caswell ;	died, '64.
"	Cynthia Farnsworth ;	died, November, '39.
"	Susan Green ;	dismissed.
"	Electa (Powell) Rice ;	died, September, '71.
"	Hannah (Beach) Warren ;	dismissed.
"	Charlotte Warner ;	deceased.
"	Harriet (Partridge) Warner ; dismissed to Burlington.	
"	Phoebe (Earle) Dunlap ;	died, April, '53.
"	Eunice M. (Northaway) Richardson ;	dis., '55.
"	Susan (Henry) Dickinson ;	deceased.
"	Esther (Howe) Putnam ;	dismissed, '44.
"	Martha (Arms) Howe ;	?
"	Minerva (Farnsworth) Bennet ; dismissed, April, '39.	
"	Susan Perigo ;	dismissed to Clarendon, '35.
"	Sarah Beach ;	dismissed.
"	Mary (Partridge) Nichols ; dismissed to Granville, Ohio.	
"	Nancy (Hill) Bates	went to Chateaugay, N. Y.
"	Charlotte (Woodbury) Swain ; dis. : now of Englewood, Ill.	
"	Harriet (Howe) Hatch ;	dis. to Jericho, June, '38.
Nov.	James Olin ;	died, July, '56.
"	Elisha Northaway ;	died, December, '49.
"	<i>Martha (Atwood) Northaway.</i>	
"	John Allen ;	died, August, '56.
"	<i>Manasseh Osgood, Jr.</i>	
"	Harriet (Lester) Woodruff ;	dismissed.
"	Lucy (Rice) Rockwood ;	dismissed, November, '57.
"	<i>Betsey Atwood.</i>	
"	Mary Osgood Howe ; dismissed to Jericho, April, '39.	
"	<i>Arathusa Henry.</i>	
"	Hannah (Henry) Allen ;	died, October, '53.
"	<i>Harriet (Drury) Beach.</i>	
"	<i>Mary Ann (Drury) Partridge.</i>	
"	Eunice S. [Earle] Farnsworth ;	dismissed, '55.
"	Sally [Beach] Bates	—, N. Y.
		1832.
	Carmi Osgood ;	dis. to Royalton, Vt., Feb., '69.
	<i>Alfred Bellows.</i>	
	<i>Zerviah [Bliss] Bellows.</i>	



Jerman Linsey ;	died, July, '34.
Rachel (Buxton) [Linsey] Atwood ;	dismissed.
Asahel Northaway ;	dismissed, Sept., '34.
Desire (Richards) Northaway ;	?
Harte Woodruff ;	dismissed.
Oliver Goodrich ;	died, '68.
Eunice (Farnsworth) Dunlap ;	died, February, '70.
Minerva (Hull) Avery ;	dismissed.
	1834.
William Bowman ;	died, May, '76.
Betsey (Parish) Bowman ;	died, March, '67.
<i>Albert Partridge.</i>	
Amasa Osgood ;	dismissed to Essex, December, '74.
Rufus P. Richardson ;	dismissed, '55.
Cyrus G. Hill ;	died, December, '50.
Melinda (Woodbury) Allen ;	died, July, '60.
Ruby (Farnsworth) Gibbs ;	died, April, '56.
	1826.
David T. Stone ; L.	died, September, '45.
John Dwyer, Jr. ;	deceased.
Mrs. ——— Dwyer ; L.	deceased.
<i>John Hill.</i>	
Flavel Curtis Wilcox ;	died, February, '68.
Timothy Morgan ;	died, February, '58.
Esther (Capron) "	died, July, '63.
Luke Eastman ;	dismissed.
Addison B. Partridge ; dismissed to Burlington, Ill., Aug., '44.	
Maria (Bowman) Partridge ;	died, September, '37.
Jonathan Dewing ;	ex., April, '59.
Hannah (Eastman) Dewing ;	dismissed, April, '55.
George Dewing Jr. ;	dismissed.
<i>Anna (Osgood) Putnam.</i>	
<i>Mahala (Safford) Hunt ; A. ;</i>	residence, Fairfax.
Emily C. (Nutting) Terrill ;	?
Mary A. Farnsworth ;	dismissed, April, '39.
	1838.
Emily D. (Morehouse) Woodward ; dis. to Irasburgh, June, '64.	
Mr. ——— Davis ;	dismissed.
Sophia Henry ;	dismissed.
Ann Maria (Stebbins) Partridge	dismissed.
Nancy (Sibley) Hoxie ;	died, January, '43.
Adelia (Wood) Martin ;	dismissed to Burlington, Feb., '67.
<i>Hannah (Partridge) Wilcox.</i>	
Salmon Cushman ; L.	deceased.
Sarah (Hawley) Cushman ; L.	died, October, '75.

1839.

May.	Augusta (Wood) Stebbins ;	dismissed.
"	Sarah J. (Hill) Osgood ;	died, October, '53.
"	Martha Jane (Cushman) Rice.	
"	Lucretia (Morton) Rice ;	dismissed.
"	Chloe E. Lord ;	ex., November, '55.
"	Abigail (Macomber) Stephens ;	dismissed.
"	Zerviah (Partridge) Osgood ;	dis. to Fremont, Ill., '56.
"	Sophronia (Caswell) Rogers ;	deceased.
"	Hannah M. (Bowman) Wood ;	dis. : died, '73.
"	Sabrina Lamb ;	?
"	Phoebe E. (Dimick) Bishop ; dis. to M. E. ch., Dec., '41.	
"	Elizabeth S. Woodruff ;	dismissed.
"	Adaline "	deceased.
"	Hannah Electa Rogers ; dis. to Winooski, August, '67.	
"	Lucretia Williams Burdick ;	?
"	Sarah Ann (Caswell) Dimick.	
July	Mary Wilcox	dismissed, 55.
"	Hannah A. (Wood) Goodhue ;	dismissed.
"	Betsey P. " Wheatly ;	dis. to Brookfield, '47.
"	Seth Morgan ;	died, July, '46.
"	Mary (Balch) Morgan ;	dismissed, October, '50.

1840.

—	Kellogg, [wife of Rev. K. J.] L.	dismissed.
Silvanus Kellogg, [now, Rev. S. K.] L.		dismissed.
Julia Kellogg ; L.		dismissed.

1841.

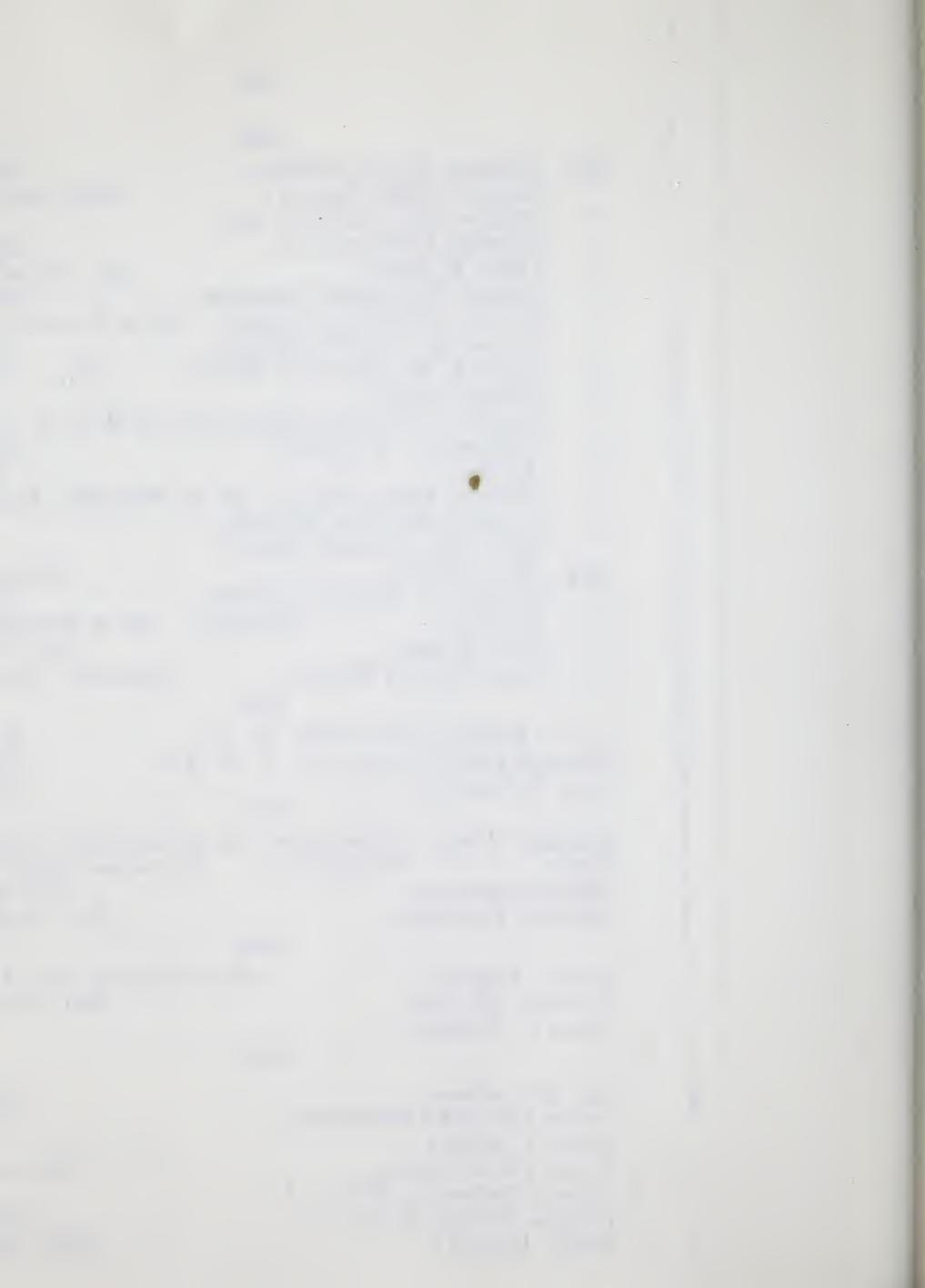
Rosaltha Woods ; joined, Jan. ; dis. to Granville, O., Sept., '41.		
Henry Woodruff, L. ;	dis. to the Baptist ch., '45.	
Hannah (Gleason) "	"	died, MAY, '74.
Silvanus Holbrook ;		died, August, '49.

1842.

Reuben Osgood ;	dis. to Fremont, Ill., Dec., '56.	
Ephraim Bigelow ;	died, August, '76.	
Amos P. Huntley ;		?

1843.

Asa Richardson ;	dismissed.	
Betsey (Merrick) Richardson ;	dismissed.	
Moses L. Earle ;		
Nancy (Hull) Earle ;		died, MAY, '48.
Fanny (Northaway) Sibley ; A.		
Philena (Smith) Wood ; L. ;	dismissed.	
Manly Dimick ;		died, April, '64.



1844.

Harriet (Richardson) Hickok.

Elizabeth (Morgan) Pettengill ; dismissed, October, '50.
 Rhoda Richardson ; died, June, '67.
 Minerva (Partridge) Dean ; dis. to Burlington, Ill., Aug., '44.
 Eliza Burdick ; ?
 "Sister" Winsted ; L. ?

1845.

Emma (Chapin) Goodhue ; L. dismissed.
 Betsey (Rogers) Woodruff ; dismissed, April, '45.
 Laura (Willis) Wilson ; dismissed, February, '50.

1847.

Betsey (Henry) Rogers ; died, September, '54.
 Hannah Allen ; L. dismissed to Pittsfield, Mass., July, '62.

1848.

Jan. Leonora (Dixon) Allen ; L. died, '75.
 " Francis Bridge ; dismissed, '54.
 May Isaac Meriam ; dis. to Chateaugay, N. Y., '51.
 July Charlotte (Wheatley) Bowman ; dis. to Island Pond, '62.
 " Erastus Hickok ; L. dismissed to Saint Albans Bay, '70.
 " — Hickok ; " dismissed to Saint Albans Bay, '70.
 " William Hickok ; A. resides in Boston.
 " Pliny J. Whipple ; dis. to Iowa City, Dec., '57 ; died, '64.
 " Sarah Ann Holmes ; dismissed.
 Sept. Martha (Woodruff) Osgood ; dis. to Royalton, Feb., '69.
 " Betsey Ann (Stannard) Rogers ; L.
 Amelia (Felton) Osgood ; died, August, '65.
 Maria (Holmes) Osgood ; dis. to Essex, December, '74.
Harriet (Sanderson) Osgood.
 Lucy Dewing ; dismissed, '55.
 Sally Hill ; deceased.
 Sarah (Howe) Holmes ; died, '74.

1849.

Oct. Daniel Douglass ; }
 " — Douglass ; } L. ; dis. to Williston, August, '66.
 " Cynthia Douglass ; }
 " Abigail (Carpenter) Holmes ; L. deceased.

1850.

May D. B. Simons ; ?
 Sept. Hannah (Willis) Earle ; died, '54.
 " Jane Allen.

1851.

Jan. Mary Ann Jinks ; ?
 " Sylvia (Richardson) Stone ; dismissed.



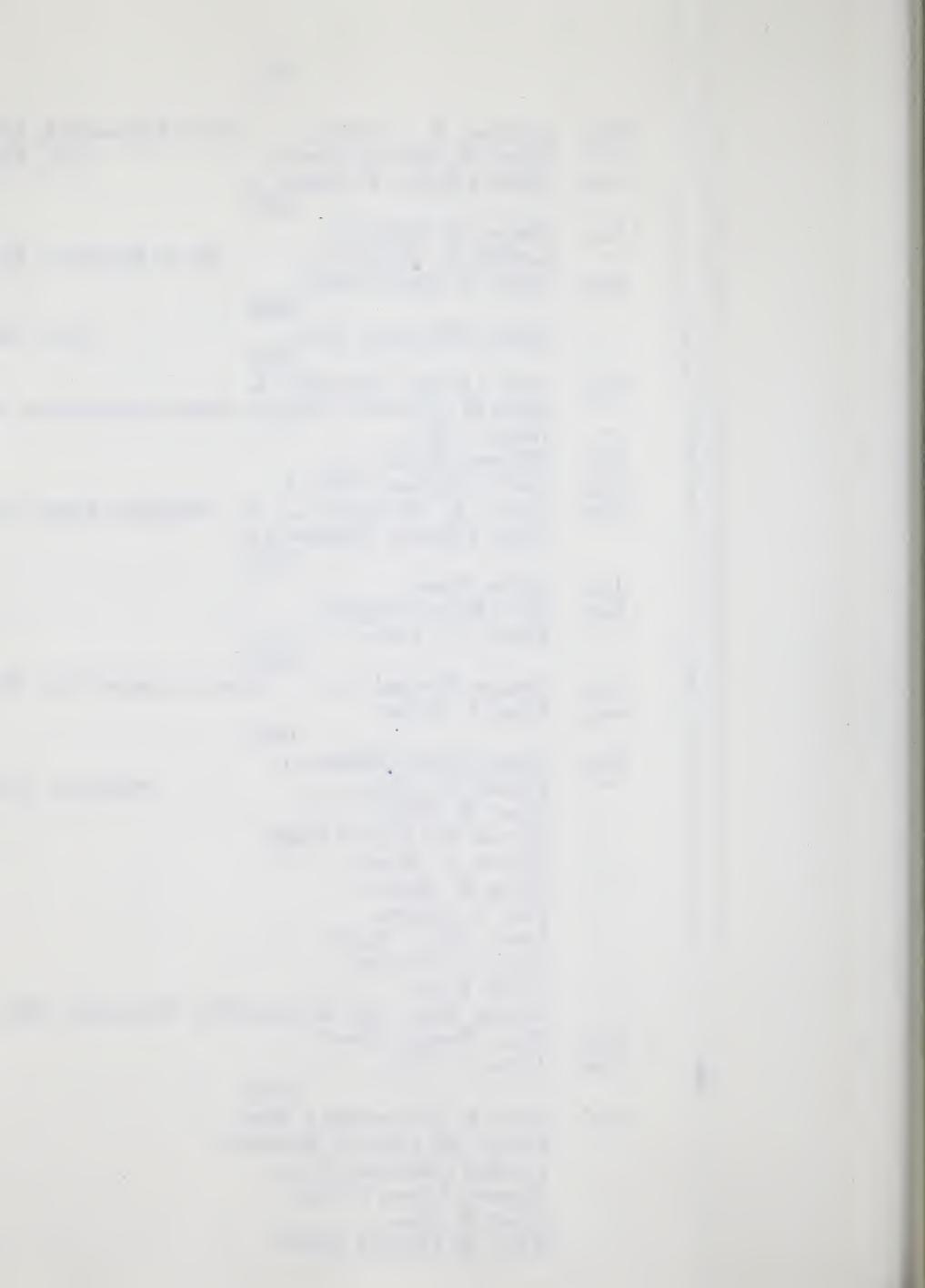
Jan.	Clarissa (Fullington) Hobart ; dis. to Essex Junction, '73.
	Mrs. _____ Davis ; dismissed.
Mar.	<i>Tyler Chase</i> ; L.
"	<i>Sarah (Hobart) Chase</i> ; L.
"	<i>Lucy Ann (Bigelow) Austin</i> ; dis. to Eden, June, '61.
"	<i>Charles Smith</i> ; dismissed, April, '55.
	Names omitted.
Hannah (Parish) Stanton	joined, '21. : dis. : now in Burlington.
Mrs. Mary Folke	joined, _____ : dis. to Jersey, Ohio, Aug., '55.
	1854.
Jan.	<i>J. Haskell Allen</i> ; L.
Mar.	Martha Jane Woodruff ; dismissed.
"	<i>Sarah A. (Woodward) Downing</i> ; dismissed.
"	<i>Chloe Richardson</i> .
July	<i>Jotham S. Rice</i> .
"	<i>Benjamin F. Lawrence</i> .
"	<i>Harriet N. (Rogers) Lawrence</i> .
"	<i>Harry K. Sterns</i> .
"	<i>Luthera (Gibbs) Sterns</i> .
"	Amelia S. (Chase) Freeman ; deceased.
"	<i>Angela A. (Chase) Dexter</i> .
"	<i>Elvira H. (Allen) Morey</i> ; deceased.
	1855.
May	Wyman Morris ; L. died, November, '62.
"	Elizabeth (Wheeler) Farrand ; L. deceased.
"	Henry M. Farrand ; L. dismissed to Wolcott, June, '66.
Sept.	Alanson W. Farnsworth ; L. dis. to Essex, July, '58.
"	<i>Chloe J. (Tyler) Farnsworth</i> ; L. " " 1857.
	Mary Ann (Smith) Allen ; died, April, '64.
	1858.
Jan.	Amos K. Drury ; L. dis. to Greensboro', '66.
"	Charlotte (Parmelee) Drury ; L. "
"	Elizabeth (Southard) Morton ; }
Feb.	Sarah Swift ; L. dis. to Fairfax, '64.
"	<i>Mariette Swift</i> ;
"	<i>Maria Swift</i> ;
Mar.	Ira S. Manly ; dis. to Hyde Park, '59.
"	Lorenzo " ;
"	<i>J. Madison Tyler</i> ; dis. to Starksboro', '69.
"	Emeline S. (Bowman) Bates ; died, Feb. '69.
"	<i>Lepha R. (Rogers) Chase</i> ; dis. to Winooski, Aug., '67.
"	<i>Eliza C. (Bellows) Allen</i> .
"	<i>Emeline F. (Beach) Van Vliet</i> ; A. : residence, Jericho.
"	<i>Sarah M. Osgood</i> ; dis. to Essex, Dec., '74.



May	<i>Mary (Ward) Beach</i> ; L.	
July	<i>Dolly (Kellogg) Tubbs</i> ; L.	deceased.
"	<i>Jane E. (Hull) Allen</i> ; L.	
"	<i>Thos. William Rogers</i> ;	died, '59.
"	<i>Caroline (Adams) Rogers</i> ;	dis. to Ferrisburgh, '67.
"	<i>Thos. Haynes McClellan</i> ;	dis. to Eden, '59.
"	<i>Mrs. T. H. " "</i>	" " "
"	<i>Aaron Putnam</i> ;	died, '76.
Sept.	<i>Abigail (Davis) Sibley</i> ;	dis. to Winooski, '66.
	1859.	
Sept.	<i>Ellen C. (Partridge) Bates</i> .	
	1860.	
Jan.	<i>Sarah (Rice) Ruggles</i> .	
Mar.	<i>Mary E. (Rogers) Henry</i> .	
April	<i>Proctor A. Booth</i> ;	dis., Jan. '72.
"	<i>Sarah (Miner) Booth</i> ; L.	" " "
"	<i>Orpha Williams</i> ;	dis. to North Troy, '70.
"	<i>Calista (Gibbs) Jacobi</i> ;	dis. to Fremont, Ill., Oct., '64.
"	<i>Martha J. (Woodward) Kellum</i> ;	dis. to Irasburgh, '64.
"	<i>Mary L. (Woodward) Sibley</i> ;	" " "
"	<i>S. G. Merriam</i> ;	dis. to Fredericksburgh, Iowa, '65.
"	<i>Lueretia (Paekard) Merriam</i> ;	" " "
"	<i>William E. Allen</i> .	
"	<i>Merritt B. Page</i> ;	dis. to Chicago, Ill., Oct., '64.
"	<i>Adelia L. (Rice) Bicknell</i> .	
May	<i>Ruth Adams</i> ;	dis. to Ontario, N. Y., '68.
"	<i>Adeline M. (Wood) Holmes</i> ;	a. residence, Stockholm, N.Y.
"	<i>Mary Casavant</i> ; L.	dismissed.
	1862.	
July	<i>Marion S. Southard</i> ; L.	dis. to Fairfax, '65.
"	<i>Harriet Lawrence</i> .	
	1866.	
Mar.	<i>Ermina Pettengill</i> ;	ex., Aug., '74.
July	<i>Clara A. (Morgan) Cooley</i> ; L.	also a member from '44 to '50.
Nov.	<i>J. Agnes (Allen) Beaman</i> ; A. :	residence, Fairfax.
"	<i>Anna E. Partridge</i> .	
"	<i>Mariette R. (Rice) Partridge</i> ;	dis. to Fremont, Ill., '70
"	<i>Emily J. Rice</i> ; A. :	residence, Englewood, Ill.
"	<i>Emma L. Rice</i> ;	dis. to Vineland, N. J., Sept., '76
"	<i>Heman W. Rice</i> .	
"	<i>Harlow S. Rice</i> ;	dis. to Winooski, '69
	1857.	
Jan.	<i>Mary (Osgood) Balch</i> ;	dis. to Jericho Corners, '74
"	<i>Ada M. Darling</i> ; A.	



Mar.	Candace E. Learned ;	dis. to Bakersfield, Dec., '74.
"	Ellen M. (Brown) Castle ;	died, May, '73.
July	<i>Adelia (Hollis) Robinson</i> ; L.	
		1868.
Jan.	<i>Charles O. Brigham</i> .	
"	Loretta A. Osgood ; L.	dis. to Royalton, Feb., '69.
May	<i>Sarah C. (Rice) Beach</i> .	
		1869.
	Sarah (Haselton) Rice ;	died, Aug., '75.
		1870.
May	<i>Anna (Tracy) Byington</i> ; L.	
"	<i>Anna M. (Parmelee) Allen</i> ; L.	also a member from '25 to '32.
"	<i>Horatio Allen</i> .	
July	<i>William Hickok</i> ; L.	
Sept.	<i>Sarah (Benham) Rice</i> ; L.	
Nov.	<i>Lyman M. Brigham</i> ; L. : A. : residence, Essex Junction.	
"	<i>Jennie (Moody) Brigham</i> ; L. : " " "	
		1872.
Jan.	<i>Julien Benoit</i> .	
May	<i>Ella (Bates) Ruggles</i> .	
"	<i>Eleanor C. Bates</i> .	
		1874.
Jan.	<i>Orange Farrand</i> ; L.	also a member from '55 to '66.
Sept.	<i>Edna L. Wilcox</i> .	
		1875.
May	<i>Annis (Bixby) Rogers</i> ; L.	
"	<i>Harriet E. Sibley</i> : A.	residence, Winooski.
"	<i>Adna M. Sibley</i> .	
"	<i>Harriet E. (Rogers) Sibley</i> .	
"	<i>Martha A. Rogers</i> .	
"	<i>Helen M. Rogers</i> .	
"	<i>Kate A. Rogers</i> .	
"	<i>Electa (Tyler) Rogers</i> .	
"	<i>Mary C. Lawrence</i> .	
"	<i>Susan Youatt</i> .	
"	<i>Homer Rice</i> ; dis. to Janesville, Wisconsin, March, '76.	
Sept.	<i>Eliza Tousley Hunt</i> : L.	
Nov.	<i>Edna S. Tubbs</i> .	
		1876.
May	<i>Ellen M. (Richardson) Allen</i> .	
"	<i>Frances M. (Beach) Macomber</i> .	
"	<i>Caroline (Moulton) Grow</i> .	
"	<i>Hannah (Henry) Sibley</i> .	
"	<i>Julia M. Rice</i> .	
"	<i>Ellen M. (Beach) Parker</i> .	



May	<i>Ida J. Parker.</i>	
"	<i>Eleanor C. Grow.</i>	
"	<i>Emma Osgood.</i>	
"	<i>Pauline Osgood.</i>	
"	<i>Armina Coffren.</i>	
"	<i>Emma L. Dunlap.</i>	
"	<i>Clarissa C. Hunt</i> ; A. :	residence, Fairfax.
"	<i>William A. Rogers.</i>	
"	<i>Henry F. Sterns.</i>	
"	<i>Wilbur K. Sterns.</i>	
July	<i>George P. Byington</i> ; L.	
"	<i>William H. Rice.</i>	
"	<i>William H. Allen.</i>	
		1877.
Jan.	<i>Oel F. Robinson.</i>	
"	<i>Sarah A. (Bishop) Brigham</i> ; L.	
May	<i>Emma H. Bates.</i>	
"	<i>Oberlin E. Bigelow</i> ; L. : also a member from '58 to '61.	
"	<i>Susan E. (Drown) Bigelow</i> ; L.	

SUMMARY.

No. on the roll of the church for nearly 66 years, 548.
 No. " " " " " 10 " , unknown.
 Proportion supposable, 66 : 10 : : 548 : 83.
 Probable total, over 600.
 No. of members now on the roll of the church, 109.

ERRATA.

On page 5, line 10, for " might," read may.
 On page 16, line 36, for " 311 souls," read about 250 souls —, some of the Christian descendants of Dea. Taylor being also those of Dea. Partridge.
 On page 20, line 28, for " they," read men.
 On page 46, last line but one, for " Mores," read Moore.
 On page 47, last six lines, for " Neioll," read Nicoll.
 On page 50, line 15, for " Jersey, Ohio," read Jericho.
 On page 50, last line, for " Grahams," read Graham.
 On page 51, last line, for " Salina," read Sabra.
 On page 55, omit line 28 ; it being the same as line 38, p. 49.
 On page 57, line 34, add dis. to Hyde Park, '59.

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